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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Mr. Edward Warren Capen.

With the publication of this number the *Record* begins its seventh volume. It has seemed, for many reasons, that the best interests of the magazine and of its subscribers will be promoted by making at this time a slight change in the time of issue. Instead of appearing bi-monthly, as heretofore, the *Record* will, in the future, be issued four times a year, beginning with November. The amount of matter in the four numbers will not be less than was formerly printed in six, and it is hoped that a substantial increase will be possible. The *Record* will continue, as in the past, not only to register events in the Seminary life, but also to be a record of recent theological literature and of fresh, original thought and investigation.

There are certain characters in ancient history that can never become old. Their lives and their thought have a perennial freshness. They are universal men. To any who have come to feel that Socrates is not still living in the nineteenth century, we commend the reading of the stimulating and suggestive article by the pastor of the First Church in Hartford, published in this number. We are sure they will find a fresh quickening from meditation

on that strong, profound life of twenty-three hundred years ago. We would also call attention to Dr. Mead's acute and thorough criticism of Professor Everett's much-talked-of book, brief mention of which has already appeared in our pages. The Ritschl movement is such a constant presence in current theological literature that Mr. Nourse's careful study of some of Harnack's fundamental positions will be heartily welcomed. The "Roll of Students" shows that a larger number than ever before, with a single exception, are in attendance on the Seminary. The department of "Book Reviews" contains clear, full, and careful estimates of a large body of current theological literature.

A few days before the election a thoughtful Japanese pastor was heard to say, "Yes, I see that McKinley ought to be elected; but the Christians of America have a great deal to do after the election is over, for there is evidently much unrest among the people." Our keen-eyed Japanese brethren have many times pointed out the path of duty to American Christians. How many Christians, as they deposited their ballots or joined in the jubilation at the result, felt the responsibility resting upon them, not only as lovers of country and of financial integrity, but also as followers of Christ? How many have felt the obligation to Christ of doing their utmost to rectify the abuses and to assuage the passions which have provided the justification and have supplied the impulse to the bitter declamation of the past weeks? We have no panacea to offer. We can suggest no specific clue which shall lead straight through the maze. But thus much seems clear; if "nothing is settled till it is settled right," the settlement of some of the issues of the past campaign can be settled only by the consciously Christian thought and deed of the followers of Christ.

Complaints against intolerance are almost always intolerable. They almost unfailingly evince the very spirit which they so zealously decry. This only shows how instinctive and overpowering is our impulse to avenge. It is not easy to turn the other cheek. We are slow to believe it wise. The rather we think that he who has smitten us with a rude and painful blow will learn

his needful lesson and receive his fit deserts only by our dealing promptly back into his insolent eye or mouth a quick and stinging rebuff. But surely he who would bring others to a practice of tolerance must himself evince a tolerant spirit. A man should not embitter his neighbor in his zealous and laudable endeavor to make his neighbor sweet. He who would woo and win for himself from others in the realm of his religious life a patient and indulgent judgment of his religious views, would do well, on his own part, to refrain from harsh and impatient recriminations as he speaks of their religious faith. These truths are surely sufficiently old, and sufficiently trite, and in many realms of life sufficiently familiar. But in the realm of ecclesiastical and theological debate how rare, and how hard to apply! These remarks are occasioned by the reading of one of the books noticed in our list of reviews of this number — a book written wholly in the interest of fellowship and tolerance in church life, but wholly lacking in sympathetic appreciation of contrasted views. It is addressed to people whom it calls “psychological puzzles”; charges with subtlety, pettiness, deceit, insincerity, insult, ignorance, cowardice; and declares their words to be delusive quicksands, deceptive marshes and bogs, a quagmire of criticism, speculation and uncertainty. We dare foretell that this book will fail of its aim. Peace and brotherliness are not engendered and developed by the agency of contention. Bitterness embitters. Recrimination engenders unfeeling retorts. Contentiousness arouses enmity. He who is irritated irritates. Impatience exasperates. An assault is offensive. It is a summons to war. Here, as in other spheres, he who seeks for friendship must so order his advances as to disarm all hostility. He must make full cessation of assault and complaint. He, himself, must show himself friendly.

What is the cause of religious intolerance? Why is it so severe? In this realm of our highest and purest life one would expect unbrotherliness, if apparent at all, to exhibit its slightest and mildest forms. But it is in just this religious realm that it bids fair to outlast, and seems almost to outdo all other forms of dissension and illwill. For such a prevalent and powerful impulse and activity there must be some powerful and prevailing

cause. As persistent as is its exercise, so profound must be its source. We are persuaded that the explanation lies in the fact that the conflict of view develops within the realm of the religious life. A man who denies the heavenly mission of Moses and the divine authority of his words with their deep distinctions of curses and bliss, will not unnaturally speak against that economy sharp and bitter words of denunciation. So with Isaiah and Jeremiah and Christ. They deal with tremendous concerns and publish tremendous decrees. He who believes that Christ, his personal Saviour and Friend, is a Divine Ambassador from heaven, is graciously and divinely changing and enriching his life, has urgent need of grace to endure with patience the man who glibly blasphemes his Comforter and denies his Lord. While conversely he who sees in the religious life no deity or decree, no influence or aid higher or other than his own finite and variant conscience cannot easily abide the lofty assertions of a devout believer in the verity and the fellowship of the Triune God. In such a sphere and between such experiences intolerance may be expected to be insistent and intense. But surely the spirit of gentleness and breadth should be most eminent and free in the soul holding the loftier and broader faith.

It is a pleasure to notice in one of the religious weeklies that someone has found his voice to say that people who do not go to church do not always complain of the shortcomings of the ministry. Unusually valuable evidence is adduced to show that the real cause of non-attendance is often confessed to be in the people themselves. They frankly admit that going to church implies interest in religious things and a tacit acceptance of Christian standard of living, — which implicit avowal they dare not make for themselves. Doubtless, such people sometimes pride themselves on their superior honesty. They are not Christians and they do not mean to pass for Christians, — as, perhaps, they insinuate, some do. Yet, how pitiable it is to hear men of evident intelligence and force admit that there is a standard of righteousness, which they are not manly and noble enough to take for their own. They confess that they would rather not break with ignoble associates, not give up questionable habits,

not turn from business practices that Christian principles condemn, — in short, not embark, even in a small way, on the self-denying process of “seeking first the kingdom of God.” When this judgment is pronounced by Christians it is often called pharisaical self-glorification. But in the cases cited in the article in question, the judgment comes from the other side. It is a pitiable self-condemnation for those who make it. But is it not a striking confession that the church does stand for something real and high and worthy?

The recent meeting in Hartford of the Open and Institutional Church League served to emphasize one or two points of general interest. The essential feature of this kind of a church was repeatedly explained as not consisting in any peculiar methods of work, nor in the fitting up of any special apparatus, not in a gymnasium or dispensary, a game-room, or an employment bureau. All these and kindred things might or might not exist. Practically, in most of these churches more or less of them do exist. But the essential element in such a church is the spirit of ministration, the desire to supply the needs of mankind in all ways possible, and with the supreme aim always of saving them from sin. It may be said at once and truly that this is the spirit of Christianity, this is the aim of the church always and everywhere; why, then, is there need of a special name and another society in order to represent this idea? The answer is, that the church at large has seemed to forget a part of its mission, has been unresponsive to the changed condition of modern life, and so needs to be called back to its essential principle in order that this may be given opportunity to find new expression. With this definition it is clear that it is not possible to draw a sharp line between institutional and other churches. Every church, wherever it is, whether rich or poor, is an institutional church, if it is full of Christ's spirit and spends itself in endeavors to minister to the needs of men around it; if it is animated with the spirit of evangelism, and by all means in its power is endeavoring to become all things to all men that it may by all means save some. It may not have all the appurtenances of some large city churches; it may not need them; but if it has the spirit it will

find its own ways for manifesting it. It will use such means as are best adapted to attain its ends. It will fit its measures to its own peculiar environment.

Another thought that found expression both from Boston and New York delegates is worthy of more than passing notice. It was distinctly affirmed that the day is now past for great evangelistic campaigns in the cities, such as Mr. Moody and Mr. Mills and others have conducted. It is impossible for a church that is open seven days in the week, and is full of people all the time, to shut its doors and suspend its activities, in order that large meetings may be held in some central place where all the churches may gather for united work. That evangelists may often be of great help in a single church is conceded; in fact, most of these churches are accustomed to employ such occasionally. At the same time they rely more on the steady work of every week than upon a spasm of work two weeks in the year. Every-day evangelism is better than periodical evangelism. It is surely an encouraging sign when churches are too busy in their work of saving and helping men to stop for special meetings for that purpose. Does it not betoken a more normal condition of church life?

The assertion recently made by Professor Richard G. Moulton that "the Bible is the worst printed book in the world" is startling enough; and yet, coming from a competent and very earnest critic, is plainly worthy of consideration. The objection is aimed chiefly at the Authorized Version, with its arbitrary scheme of chapters and verses, which everyone knows forms no essential part of the Scriptures themselves; but it holds to some extent against the Revised Version as well, since even there no thorough-going attempt has been made to display the structure of the matter by the typographical devices universally used in other modern printed literature. The whole argument of Professor Moulton, as given in his interesting book on "The Literary Study of the Bible," is able and cogent, and ought to be widely read and pondered, whether or not one fully agrees with his special mode of remedying the difficulty in particular cases.

We do not intend here to enter upon any discussion of the large question thus opened.

But is there not an important hint here about some of our methods of Sunday-school instruction? Practically without exception, our churches are at present forced to use "quarterlies" or leaflets in which no attempt is made to present the text of the Bible in a manner at all approximating the vivid clearness that is now common in all good school text-books. In most cases the worst features of the old version are accentuated. The child's mind is hindered and bothered by being forced to dig out familiar rhetorical and literary forms, instead of having them lucidly and irresistibly displayed to his perception. An arithmetic or geography gotten up with such a setting forth of the data for study would be declined by every common-school in the land. Part of the difficulty, no doubt, consists in the apparent intention of the International Committee to concentrate Sunday-school study on brief, detached, and fragmentary passages. We say "apparent," because we give the Committee credit for meaning that these passages shall be only starting-points, not the whole substance of the lessons. The principle remains that the printed presentation of Biblical passages, if made at all, in whole or in part, should be made so as to reveal to the scholar's eye at a glance what is before him. For the mature and experienced student this is not so necessary. Such a one might perhaps decipher a mediaeval manuscript with success. But the average Sunday-school scholar needs every possible help that his first conceptions of the Biblical literature may be both correct and readily acquired. (If an example is called for, look up the "quarterlies" for October 25, 1896.)

The Bible Study Union system attempts to get away from the unfortunate features of the International system by taking up topics in an orderly series, and forcing the student to secure his data for study by collating many passages, often of very large amount, from the Bible as customarily printed. In many respects this idea is an excellent one. But it really only magnifies the difficulty of which we are here speaking, especially if the scholar clings to the use of the Authorized Version. One of the Bible Study Union's lessons in Old Testament History involves the study of the writings of the prophets Isaiah and Micah;

another, those of the prophets Nahum, Zephaniah, and Habakkuk. These are but examples of the attempt to secure a really preposterous amount of study of literary documents, particularly if the documents are not easy to examine intelligently.

This line of thought leads irresistibly toward the conclusion — which we cannot here elaborate — that there is a crying need of one reform in our current Sunday-school methods, namely, the provision of special text-books. By these we mean primarily books in which the Biblical texts to be examined and mastered are printed in full with every possible care as to typographical form, and with the elimination of matter irrelevant to the subject immediately in hand or otherwise objectionable. This is not a call for an expurgated or “doctored” Bible, but simply a call for special handbooks of Biblical material so planned as to provide actual text-books for practical pedagogic work. Sunday-school instruction is hampered enough as it is, by lack of time, by lack of close continuity in lessons, and by other circumstances, without being still further saddled with the necessity of consulting data that are (for the child) tedious to collate and (for the child) hard to understand and comprehend. Three-quarters of the time and energy of the thorough Sunday-school teacher is wasted in merely teaching his pupils how to study and what the plain meaning of Biblical texts really is. A part of this waste might be saved by the application of common-sense methods in the preparation of suitable text-books, — precisely as is done in secular education. Many a useful hint for the publishers and editors of Sunday-school helps might be gathered not only from the large book of Professor Moulton, to which we referred at the outset, but from the series of special handbooks on single Biblical books which he is now engaged in issuing.

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“THE GOSPEL OF PAUL.”

Professor Everett's book on the Gospel of Paul is certainly a striking production, and worthy of an attentive consideration. It deserves this because of the scholarly character of the essay, and especially because of the manifest earnestness of the writer. He writes with all the glow of one who deems himself to have made a great and valuable discovery. All previous expounders of the Pauline doctrine seem to him to have missed the mark and to have left us in a state of confusion and mutual contradiction as to what Paul really believed and taught concerning the relation of Christ to the believer. Comparing previous expositors to “expert woodsmen who are trying to force their way through a difficult region,” he says of himself, “All that I claim is that in my wanderings I have happened upon a trail by which advance is so pleasant and easy that I cannot help believing it to be the original one that was blazed by Paul himself.” If, after nearly two thousand years, Paul's doctrine has really, for the first time, been discovered, it is certainly worth while to pay attention to the new exposition.

The author lays down as fundamental principles, (1) that Paul's thought, “so far as we are here concerned with it, was definite and permanent,” and (2) “that, in trying to reach this fixed and definite thought of Paul, the expressions that are more abstract are to be explained by those that are more concrete.” Starting now with these assumptions Dr. Everett takes Galatians iii: 13, as furnishing the key to the true solution of the problem. Here, he says, we have the most definite statement made by Paul respecting “the atonement that Paul believed to have been accomplished through the death of Christ.” And here the salient point, we are told, is that, according to Paul, Christ was *accursed because he was crucified, not crucified because he was accursed*. This is the proposition which is emphasized and repeated over and over, and which is regarded as clarifying all the dubious questions which have been raised respecting the apostle's teaching. Paul's reference to Deuteronomy xxi: 22, 23, is regarded

as proving that Christ is called a "curse" simply for the reason that any one hung on a tree was regarded as ceremonially impure.

In close connection with Galatians iii: 13 our author associates Paul's declaration in Galatians ii: 19, "I through the law died to the law," and from the two he derives this doctrine: Since Christ was crucified he was, according to the Jewish law, anathema. He was cut off from the Jewish church, and had become an object of abhorrence. "The point which Paul emphasizes in regard to the crucifixion is the legal and ceremonial impurity which it involved" (p. 147). But on his way to Damascus "suddenly Paul saw, or believed that he saw, the crucified one in all the glory of God. The Christian, then, was right; Paul recognized the accursed one as Lord" (p. 155). What, now, was the effect of this vision (or supposed vision)? Simply this: Paul had "persecuted the Christians because, as he understood the law, Judaism had no place for them. His mind was too logical to change the results and methods of his thought because his interest lay now in another direction. Judaism had no place for the Christian. Now that he was a Christian, Judaism had no place for him" (p. 155). "The same logic that made Paul a persecutor while he was a Jew, made him preach the abrogation of the law after he became a Christian. . . . What, from the outside, seemed banishment, seen from the inside, was a home-coming to the freedom of the child" (p. 156). So then "the first result of the crucifixion to the thought of Paul was that by it for the Christian the law was abrogated." To be sure, Paul "did not lose confidence in the divine origin of the law. . . . He simply found in the law itself utterances which implied that from the beginning it was meant to be transitory. He passed out from under it as reverently as he had lived under it. It was through the law itself that he died to the law" (p. 158).

The next result of the crucifixion, we are told, "was the remission of the sins that had been committed against the law, and the removal of the condemnation that these sins had incurred. . . . The penalties of the law were no longer dreaded, for the law that had imposed them had ceased to be" (p. 159). This view is fortified by Col. ii: 13, 14, where it is said, "And you, being dead through your trespasses and the

uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses, having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." The "bond written in ordinances," it is affirmed, "is obviously and unmistakably the Jewish law. It was the law which was nailed to the cross. In other words, the law and the Christ came into collision. The law condemned him and won thus a temporary victory; but in condemning him it condemned itself. By this last act of authority it abdicated its authority. Thus, it was nailed to the cross by a permanent crucifixion. Jesus rose gloriously; the law died eternally." The conclusion reached is that the ordinary view, which makes the forgiveness of sins primary and the abolition of the law secondary, is incorrect, and that Paul really teaches that the abolition of the law is primary and the forgiveness of sins is secondary. Further confirmation of this conclusion is found in Hebrews ix: 15, where he read: "And for this cause he is the mediator of the new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." Here, says our author, we are told that the redemption wrought by the death of Christ was the redemption of transgressions under the first covenant. "It was not sin in general that was redeemed, but transgressions of the law of Moses" (p. 163). This somewhat startling deduction is then further supported by Hebrews x: 26, which, though not Paul's own deduction, is, we are told, "naturally suggested" by his doctrine. "If the death of Christ was for the remission of sins committed under the law, it would have no relation to sins committed by those who have been emancipated from the law" (p. 164).

It is not altogether clear how strictly all this is meant. Apparently Paul is made to teach that redemption through Christ has to do only with those who have transgressed the law of Moses. But that law having been abrogated through the crucifixion of Christ, it would seem that since the time of Christ there is no more offering for sin, and no salvation for any sinner. Remission of sins, we are told, is the direct result of the abro-

gation of the law; those who have transgressed it are redeemed simply because the law has been repealed. As to men who are born after this repeal took place, there seems to be only this alternative: either that, there being no law, there can be no more sin needing remission; or, if there is any sin, there is no redemption from it.

That Dr. Everett is not to be charged with being guilty of such absurdity, may be thought to be made evident by what he says in the latter part of his book, where he more particularly discusses the subject of Paul's Doctrine of Salvation (pp. 280 sqq.). After having heretofore repeatedly and with special emphasis laid it down that Paul teaches that the law had been "abrogated," "abolished," "superseded," "repealed," "annulled," etc., he now surprises us by the statement that "it is to be noticed that Paul nowhere intimates that the law has been annulled" (p. 291). This is expounded by what follows. The law, we are told, was abolished only for him who stood to Christ "in such an intimate relation of faith and love and acceptance that he shared with him the legal pollution of the crucifixion" (p. 292). "For those who were not Christians it [the law] made its old demands and uttered its old thunders. For those who were Christians it stood ready to lay hold of them again in case they relapsed from their allegiance to Christ. The two, Christ and the law, stood before men, and one or the other claimed their allegiance. They could not serve both" (p. 292).

This is surely a remarkable conception. The law which has heretofore been declared to be abolished and invalid is now declared to be still in force. Both for Christians and non-Christians it still remains an authoritative power. To the latter it is still making its demands and uttering its thunders. And Christians, though, as Christians, they were condemned by the law itself to that outlawry which was liberty and a new life (p. 292), yet find the law standing ready to lay hold of them in case they relapse from their allegiance to Christ. What, now, according to this, was Paul's conception of the law? Our author seems, on the whole, to make Christ and the law antithetic. Men, he says, "could not serve both." Christ, having been crucified, "was an outcast from the Jewish church" (p. 147), and all his followers share with him this reproach (Heb. xiii: 10-13). "The

law had pronounced Jesus accursed, and Paul, accepting him as the Messiah, shared this curse with him" (p. 151). The law thus had put its severest condemnation upon Jesus. He had been made an outcast from the Jewish commonwealth by the law. And yet, Dr. Everett does not fail to remember that Paul pronounces the law to be "spiritual," "holy and righteous, and good" (p. 246). Strange that *such* a law could have pronounced Jesus accursed! And strange that Paul, affirming that it had so treated the holy One, could yet call it holy and righteous and good!

This difficulty is not removed by the exposition of Paul's view of the law as being "given, not that it might be obeyed, but that it might be disobeyed" (p. 246). No doubt Paul sometimes does seem to teach this doctrine (e. g. Gal. iii: 19, Rom. v: 20). Sin is pictured as a law of the members, a hidden, slumbering force which is brought out into full consciousness by the clear demands of the law. "I had not known sin, except through the law; for I had not known coveting, except the law had said, Thou shalt not covet" (Rom. vii: 7). The law, then, says our author, was instituted in order that sin might be made to appear exceeding sinful. It arouses sin to show itself in its sinfulness. It brings on a struggle between sin and the inner man — a struggle of life with death. "All this the law has accomplished. It was what it was set to accomplish. It has done its work, and may pass away" (p. 253). Here, it appears, the passing away of the law is presented quite otherwise than before. Then the Christian was freed from the law because *as a Christian* he was *condemned* by the law. Now he is freed from the law because *as a sinner* he is condemned by the law, and is instigated to awake to a better life! The law tells the sinner what he is and what he ought to be; and, having learned the lesson, the awakened sinner does not need the law any more, and so the law for him is done away!

Both these conceptions are presented as Paul's. Now there is no doubt that the apostle does often set forth the doctrine of the abrogation of the Mosaic law. "Ye are not under law, but under grace" (Rom. vi: 14). "Christ is the end of the law unto righteousness to every one that believeth" (Rom. x: 4). What is meant by this? Paul explains it in Galatians iii: 10-13,

where he says, "As many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law to do them. Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us." Here it is plainly taught that the law requires absolute and full obedience, but that, no one having rendered full obedience, all men are under the condemnation and curse of the law. Christ, however, has redeemed us from this curse. In some way he has interposed to prevent the execution of this condemnation. He has delivered us from the law.

Doubtless, there is more than this deliverance from the curse of unfulfilled law in Paul's doctrine of freedom. Christ is conceived as furnishing a far more effective stimulus to holy living than the bare law could furnish. But this deliverance from the curse is certainly an important part of his doctrine. And the two elements, so far from being inconsistent with one another, work together and supplement one another. So that Paul could say, "That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. ii: 20). That is to say, Because Christ so loved me that he became a curse, in order to deliver me from the curse of the law, therefore my love to him and my allegiance to him shall be the inspiration and guiding-star of my life. There is still another sense in which Paul teaches the abrogation of the law, viz.: as regards the ceremonial part of it. While it cannot be said that he sharply distinguishes the ceremonial from the ethical, and teaches that only the ceremonial is abolished, yet it is manifest that in a great part of what he has to say on this point the ceremonial element is the prominent thing in his mind. In the Epistle to the Galatians what Paul especially combats is the doctrine of those who insist that *circumcision* must be imposed on all Christians. And in what he says about his contention with Peter it was a question of ceremonial usage which he is dealing with. And that the law, in its ethical aspect, is not regarded as strictly abolished, appears clearly enough in this same epistle when he says, "For

ye, brethren, were called for freedom: only use not freedom for an occasion to the flesh. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. v: 13, 14). Here Paul follows Christ in giving love as the substance of the whole law; and he urges it upon *Christians as the law of their Christian life*.

Now let us come back to Dr. Everett's notion that, according to Paul, Christ was made a curse in the sense that the law had made him an outcast. Over and over again we are told that the law had done this; and that *therefore* Christ and all his followers are outlawed, and have nothing to do with the law. As to all this we need only to ask, Where is it said that *the law* made Christ an outcast? And the only answer will be echo's answer, Where? But, we are told, Gal. iii: 13 declares that Christ was accursed because he was hung on a tree, and it is the law which pronounces this curse. But I can only reply that the question before us is simply this: Who or what was responsible for the crucifixion of Christ? Did the *law* crucify him? Had he incurred condemnation by his violation of it? Does not the New Testament everywhere teach that he was crucified *contrary* to the law? It is the purest fiction in the world when Christ and the law are set up as antagonistic to one another.

What, then, shall we say to our author's exposition of Galatians iii: 13, which he makes the key to Paul's whole doctrine of salvation? Is it not true, as he says, that Paul here declares Jesus to be accursed because he is crucified, not crucified because accursed? Well, let it be conceded that this is the most obvious construction of the verse. What then? At the most, the conclusion is that Christ is said to have submitted to a humiliation which, in Deuteronomy xxi: 23, is called a curse, and that the result of this self-abnegation is our deliverance from the curse of the law. But when our expositor proceeds to infer that this passage not only presents to us the key to Paul's soteriology, but shows that the solution consists in the fact that Jesus was *crucified*, and was *therefore* in a peculiar sense made an object of abhorrence to the Jewish race, and *therefore* was released from all allegiance to the law, and *therefore* imparts to his followers a like exemption from the demands and threatenings of the law, and *therefore* secures for them the remission of sins

— one can only wonder at the enormous conclusion which is drawn from so slight a premise. According to Professor Everett everything depended on the particular *form* of Christ's death. If he had been executed in any other way than by crucifixion; if he had suffered in any such way that Paul could not have quoted Deuteronomy xxi: 23 with reference to the form of it — then we could not have been delivered from the curse of the law; Christ would have died in vain. Moreover, it follows that if Paul had neglected, in the verse in question, to make this quotation from Deuteronomy, we should never have found out his doctrine of salvation! The superficial, accidental, outward circumstance that, according to one place in the Mosaic law, a malefactor's body hanging on a tree was regarded as *ceremonially* polluted and polluting, shows us (we are told) that in the redemptive death of Christ the *essential* and *efficacious* thing is the circumstance that he was crucified rather than beheaded, or hung, or burned, or stoned to death!

It is difficult to state our author's doctrine without leaving the impression that he can hardly be in earnest in propounding it. But that he is in earnest, no one reading his book can be in doubt. He insists that the more general and vague statements about the redemptive efficacy of Christ's death must be interpreted by the more specific statements. And this passage in Galatians iii: 13, is found to be the most specific; and, therefore, all other passages, it is insisted, must be interpreted in accordance with our author's interpretation of this. Thus, II Corinthians v: 21, where Christ is said to have been made sin on our behalf, and Romans iii: 24-26, where God is said to have set forth Christ to be a propitiation, through faith, by his blood, are as far as possible from suggesting that the redemptive efficacy spoken of could have consisted in the peculiar dishonor attaching to the particular manner in which Jesus was put to death. But, we are told, Paul has given us, in Galatians iii: 13, an authoritative clue to his meaning; and these other passages must be expounded accordingly. The Roman and Corinthian Christians, who had not seen the Epistle to the Galatians, could have had no conception of the apostle's real meaning. It is questionable whether, in the whole history of exegesis, it has ever before been attempted to make so much depend on a single verse of

Scripture. It is pretty certain that so serious an attempt was never before made to prove that, in Paul's mind, the saving efficacy of Christ's redemptive work consisted in the accidental circumstance that his dead body was regarded by the Jews as ceremonially unclean!

Our author's doctrine of the remission of sins deserves a little more attention. As we have seen, he holds that, according to Paul, the remission follows as a consequent of the abolition of the law. He illustrates it in the following manner: "As in the time of the French Revolution, when the tyranny under which France had terribly suffered was overthrown, the prisoners that were languishing under its condemnation for crimes committed against it came forth into the light of liberty, so, when the Jewish law was abrogated, old scores were wiped out, and old offenses lost their condemnation. The penalties of the law were no longer dreaded, for the law that had imposed them had ceased to be" (p. 159). This is certainly explicit and unambiguous. "The law was first abrogated, and through this abrogation of the law the sins which had been committed under it were remitted. The connection between the two transactions is a logical and inevitable one" (p. 157). Perhaps not quite so logical and inevitable to every one as it seems to be to our author. If a man has distinctly and willfully transgressed a law and has thus incurred a penalty, it is not altogether clear that that penalty must be remitted whenever the law itself happens to be repealed. The repeal of the law, of course, prevents any one else from being convicted for the same act. But how does it carry with it the release of those who have been convicted? If, for instance, a man has just been imprisoned or fined for smuggling on the Canadian border, and now a reciprocity treaty is made which removes all duties on articles passing between Canada and the United States, does it follow that the smuggler must at once be released or his fine be remitted?

One might have supposed that the remission or forgiveness of sins is a thing so simple and well-defined that there need be no doubt about its meaning. Governmentally considered, it is a remission of the penalty incurred by the transgressor. Personally considered, it consists in cherishing a spirit of love towards the one who has committed the offense. The sin is conceived to

be real, the moral ill-desert to be real, but the *treatment* of the sinner to be better than he deserves. But, according to the doctrine under consideration, it would seem that forgiveness means that the sin to be forgiven has been discovered, or declared, to be no sin at all. Forgiveness is the correction of a mistake. This may be good "logic," but it is queer ethics. I have already referred to the passage (Col. ii: 13, 14) which is especially depended on as evidence that Paul teaches this singular doctrine. Our author says of it, "In this passage we are distinctly told that our transgressions were forgiven because the bond written in ordinances . . . was taken out of the way" (p. 160). The truth is that we are not distinctly told any such thing. It may be granted that the participial construction found in verse 14 makes such an understanding of it *possible*. But when Paul says, "You did he quicken together with him, having forgiven us all our trespasses, having blotted out the bond," etc., he *distinctly* tells us only that our sins are forgiven, *and* that the bond is blotted out. What Paul really means here is made sufficiently clear by the parallel passage in Ephesians ii: 11-20: Through the coming of Christ and his redemptive work the middle wall of partition between Jews and Gentiles was broken down. The gift of salvation could be offered to both alike. The blotting out of the bond written in ordinances made the forgiveness of Gentiles possible; and this is all that the passage in question affirms. Professor Everett finds a confirmation of his view of this passage in the fact that Paul having begun with the forgiveness of sins, basing this upon the abrogation of the law, passes at once to the exhortation to the maintenance of Christian liberty: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath day." "All this," he says, "from the point of view which has been generally held seems to have little to do with the forgiveness of sins. From that point of view the author seems to write inconsequently. From the point of view here insisted upon the passage assumes a logical consistency" (p. 162). I am inclined to think that Paul's logic hardly needs any such defense. He says to the Colossians: You Gentiles have been forgiven as well as the Jews. The ceremonial law which has been binding

on the Jew is done away; all are free from it. Let no man, therefore, try to impose that law on you.

The book under review accords to Paul the fullest credit for the doctrine taught by him. It is emphatically insisted that he originated it; and everything in other writers which resembles Paul's soteriology is assumed to have been learned from him. In the Epistle of James he finds no reference to the atonement; and he remarks: "I conceive that the 'Epistle of James' does not refer to the atoning death of Christ, simply because for James and his followers there was no such atoning death; and that Paul did not receive his doctrine of the remission of sins by the death of Christ from the apostles into whose fellowship he entered, because till he taught it that doctrine was not known" (p. 226). In the First Epistle of Peter the doctrine of Christ's atoning death is found, and hence it is concluded: "The writer of the epistle was evidently thoroughly converted to the Pauline doctrine" (p. 229). So the author of the Apocalypse, though differing radically in style from Paul, is supposed to have derived his notion of the redemptive efficacy of Christ's death from Paul. Nothing is said about the doctrine found in John's Gospel and Epistles; but we may presume that John too (if he is believed to be the author of these writings) is supposed to have got his doctrine from Paul.

This is certainly a convenient way of explaining the essential harmony between the teachings of Peter, John, and Paul. The only difficulty which our author finds in the way is Matthew xxvi: 27, 28, where our Lord himself is reported to have said of the cup, "This is my blood of the covenant, which is shed for many for the remission of sins." But inasmuch as this expression is found only in Matthew's narrative, our author "gladly quotes the decision of Meyer," to the effect that Christ did not use these words, but that they were "an explanatory addition introduced into the tradition and put into the mouth of Christ" (pp. 231, 232). What our author would say of Matthew xx: 28, where Christ says of himself that he came "to give his life a ransom for many" — a statement which is also found in Mark x: 45 — we cannot tell; for he does not refer to those passages. We are also left in doubt what he would say about Luke xxiv: 46, 47, where Christ is reported to have shown the necessity of

his sufferings and resurrection from the Scriptures, "and that repentance and remission of sins should be preached in his name unto all the nations." It is equally uncertain how he would explain away John x: 11, "I am the good shepherd; the good shepherd layeth down his life for the sheep." These passages certainly represent Jesus himself as suggesting the notion of a redemptive efficacy as lying in his death; and it is, to say the least, an unsatisfactory treatment of them to pass them over in silence.

And as for Peter, we find him in his sermon on the day of Pentecost proclaiming the crucifixion of Christ as determined by divine decree (Acts ii: 23), the resurrection as God's proclamation of Christ's Lordship (Acts ii: 32-36), and the remission of sins as obtained through the name of Jesus (Acts ii: 38). Soon afterwards we find him again declaring Jesus to be the only Saviour (Acts iv: 12), and the giver of remission of sins (Acts v: 31). Still later (Acts x: 40-43) he again makes the same statement, and refers to the instruction given by Christ after his resurrection as recorded by Luke. It is true that these passages do not explicitly ascribe an atoning efficacy to the death of Christ; but the emphasis with which they connect the remission of sins exclusively with faith in him, in close connection with the references to his death and resurrection, cannot well be explained otherwise. But even if it should be conceded that, in the recorded addresses of Peter in the Acts, the doctrine of atonement is not expressed, does this *argumentum e silentio* prove that he did not hold it? especially when we find from his first epistle that he did hold it. If the argument from silence is to be so much trusted in, what shall be said for Dr. Everett's assumption that Peter got his soteriology from Paul? Where is there the slightest hint of such a thing? Paul does, to be sure, insist that he was not dependent on the other apostles for his knowledge of the gospel; but does he anywhere intimate that they were dependent on *him*? Here is certainly a case where the argument from silence has a legitimate force. There is a presumption against supposing that the most important thing in Christ's doctrine should never have been communicated by him to his immediate disciples, but should have come to them only after his disappearance, from one who had been a bitter enemy, and

suddenly reported himself as having received a gospel from the risen Lord, which was essentially different from that which they had been preaching. Such a supposition men of common sense may properly demand some *proof* of; but not the faintest scrap of such proof can be adduced. On the contrary, Paul tells the Galatians (i: 23) that the churches of Judaea glorified God because they heard say, "He that once persecuted us now preacheth the faith of which he once made havoc" — the same faith, not a different one. And in Chapter ii, the only difference spoken of is that Paul was to preach the gospel to the Gentiles, and Peter to the Jews (ii: 7), the "pillars," James, Peter, and John, giving Paul the right hand of fellowship (ver. 9).

In view, now, of all these facts and considerations, when we are told that "Paul did not receive his doctrine of the remission of sins by the death of Christ from the apostles into whose fellowship he entered, because, till he taught it, that doctrine was not known" (p. 226), we can well afford to leave the assertion to its own self-condemnation.

And this leads to a consideration of the rather extravagant estimate which our author puts upon Paul's agency in respect to the propagation of Christianity. "It was he," we are told, "who gave Christianity to the world. We owe it to him that Christianity did not continue as a Jewish sect, unless, indeed, it had perished as such. It is idle, indeed, to say, in regard to the course of history what might have been if something that was had not been. It is not idle, however, to say that, so far as the reality of history is concerned, the world owes Christianity to Paul" (p. 300). Just how much is meant by this may be doubted. No one will be disposed to depreciate the great service which Paul rendered to Christianity. But, probably, Paul himself would have been slow to take to himself so much credit as is here ascribed to him. No doubt the rapid extension of Christianity over the Roman world was very largely due to Paul. But something more than Paul's superior laboriousness seems to be intimated in the declaration that "the world owes Christianity to Paul." It is apparently meant that the *conception* of Christianity held by the other apostles, before their connection with Paul, was such as would have doomed it to remain forever

a Jewish sect, or to die an early death; in other words, that Paul so modified the Christian scheme that it was adapted to the Gentiles. But in this case the question arises: By what authority did Paul institute this modification? Is the Christianity which we have received *his* Christianity or *Christ's*? He always professed to be preaching Christ, and not himself. He claimed that he received his gospel from the Lord himself. Any one who gives to him especial credit as the virtual introducer of Christianity to the world must, it would seem, necessarily give full and unqualified assent to this claim which Paul made. That is to say, it must be admitted that whatever is peculiar and original in Paul's statement of Christian doctrine was received by him from the risen Christ, who appeared to him and gave him an authoritative revelation. So much, at least, it might be expected, after what has been quoted from the book before us, would be unhesitatingly admitted or even emphasized. But no; on p. 155 we read: "Suddenly Paul saw, or believed that he saw, the crucified One in all the glory of God." Again, on p. 227 we read: "We may assume that when Christ appeared to Paul, or when Paul believed that Christ appeared to him, the vision imparted to him the doctrine which he afterwards preached; or, without judging anything in regard to the nature of this vision, we may assume that when Paul saw, or believed that he saw, the crucified One appearing in the divine glory, the whole logical result of the situation flashed at once through his mind." So, then, it seems that Dr. Everett is by no means willing to avow an unqualified belief in the historic reality of the reported vision. Three times he says, "or *believed* that he saw" — a very superfluous addition to the Scriptural account, unless he means to intimate a serious doubt whether, after all, Paul really saw anything more than the product of an excited fancy. The words, "saw, or believed that he saw," are used as if, in the mind of the writer, it were quite indifferent whether the vision was a hallucination or not. But he goes on to say: "If the crucified one was glorified, then he had triumphed over the curse which the law had uttered. Christ and His church then stood outside of the law and were free from it. . . . It is conceivable that this insight came in a moment, and was thus so bound up with the vision that it became a part of it to his memory, and seemed to him like a sudden revelation." Here

is "the logical result of the situation." "*If* the crucified One was glorified." But *was* he glorified? Did Paul see him? He *believed* that he saw him; but if he only *thought* he saw him, and really did *not* see him, what "logic" could there have been in the situation leading to the conclusion that the law was abolished? And when, instead of a "logical result," Paul's new notion is called an "insight," possibly mistaken for a revelation, how are we any better off? It is an insight assumed to have come from the vision — or *supposed* vision. But if it was simply something that came into his mind, no one knows how or why, in connection with an illusion, then plainly no sort of importance can be attached to it. For, if there was any *logic* in the situation, it was because Paul had *really seen* the Lord and had received a revelation. No "logical result" comes from an illusory vision. A result may have come which was very logical and satisfactory to Paul, who *believed* that he had seen the glorified Christ; but the whole result had neither logic, nor validity, nor authority for any one else, if it rested on the airy nothing of an excited imagination. And any one who, like our author, can give only a qualified credence to the Damascus story, has no right to glorify the "insight" which came as the result of an experience which is branded as perhaps, if not probably, a hallucination. And when the very existence of Christianity is made to depend on this vision — or *supposed* vision — we can only wonder at the working of a mind which can, with such apparent sincerity, satisfy itself with such a conception of the origin of the Christian religion.

For, after all, our author really seems to believe that Paul preserved for us the genuine gosepl. And, therefore, I am tempted to dwell a moment longer on his conception of the situation. "Surely," he says, "no question of history could be more interesting or important than the one that we have been considering, namely, how this movement by which Christianity passed from the condition of a Jewish sect to that of a world religion was accomplished. It is a question which is as interesting from the historical as from the theological point of view. When we look closely at the matter, as we have done, we find it even more interesting than we might have expected. The dialectic of Paul, by which the law was the agent of its own overthrow, amazes us. If this were a bit of legal strategy,

we should admire its audacity. It is more to be admired when we see in it the natural working of an earnest mind which, by its very reverence for the law, was emancipated from the law" (pp. 300, 301).

There is, indeed, something "amazing" here; but the most amazing thing is not "the dialectic *of* Paul," but the dialectic *about* him. On p. 155, where we have Paul's "dialectic" unfolded, we read: "What effect would this sudden transformation [resulting from the vision — or supposed vision] have upon the reasoning that we have been considering [the reasoning that Judaism had no place for Christians because they were polluted by the cross of their leader]? It could have no effect. Paul had not persecuted from prejudice or caprice. He had done it because he believed that this was what the law required. He persecuted the Christians because, as he understood the law, Judaism had no place for them. His mind was too logical to change the results and methods of his thought because his interest lay now in another direction. Judaism had no place for the Christian. Now that he was a Christian, Judaism had no place for him. The Christian shared the pollution of the cross. Now he could cry, 'I have been crucified with Christ.' Now he felt obliged to follow his new Lord without the camp, bearing his reproach, just as he had been forcing the Christians to follow him without the camp, bearing his reproach. He cast in his lot with them with as little hesitation as he had forced that lot upon them. Everything was the same now that he was a Christian that it was before. Everything was the same, and yet how different! There was a whole other side of which he had not dreamed. Before, he had urged that the Christian was crucified with Christ. Now he repeated for himself the same condemnation, but he added to it a sentence which changed its whole significance: 'I have been crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me.'"

Assuming, then, that this correctly represents the process through which Paul passed, one naturally asks first where the amazing dialectic comes in? Paul had seen (or *believed* that he had seen) the glorified Christ; and this vision convinced him that somehow the Jewish notion, that Christ was a curse because he had hung on a tree, must be a mistake. So far, so good. He had unexpectedly had an experience which changed

his mind about Christ. There is no amazing dialectic about that. But, having previously regarded Judaism and Christianity as mutually repugnant, and being now disposed to follow Christ, he concluded that Judaism had no place for him. As he had understood the law, when he became a Christian, "the law pronounced him anathema" (p. 157). He became "an exile from Judaism." He accepted the lot which he had heretofore forced on the Christians. Still, there is nothing amazing. The Jewish law must now have seemed to him a hostile force, unjustly condemning his Lord and himself. He gave up his allegiance to it.

And so, we are told, "the first result of the crucifixion to the thought of Paul was, that by it for the Christian the law was abrogated" (p. 157). Of course, if that law was setting itself against the Lord of glory, it must have been abrogated for those who followed that Lord. No one can serve two masters. Nothing amazing here. But Paul had always "regarded the law as divinely appointed. In the great change of his faith he did not lose this confidence in the divine origin of the law" (p. 157 sq.). Here Paul is certainly getting into trouble. The law has anathematized him, and yet the law is of God! But Paul was a man who "never went backward." He "pressed forward, and let his original beliefs develop into whatever results they would." Although he had been anathematized by the law, "his fundamental thought of the law was not changed." Why not? "He simply found in the law itself utterances which implied that from the beginning it was meant to be transitory." And so "he passed out from under it as reverently as he had lived under it. It was through the law that he died to the law" (p. 158).

The conclusion of the "dialectic" very poorly harmonizes with the beginning of it. At first Paul's deliverance from the law is compared with Catiline's banishment, and his feeling is illustrated by Catiline's exultant declaration,

"I held some slack allegiance till this hour,
But now my sword's my own."

That is, Paul was freed from the law because the law had repudiated him. But as the dialectic advances, Paul thinks better

of the law. He recognizes its divine origin. "His fundamental thought of the law was not changed." He meditated on the law and studied it, and discovered intimations in it that it was from the beginning meant to be transitory. And so, naturally and "reverently" he passed out from under it! The Catilinian spirit is all gone. There is something a little amazing here — the suddenness with which the first reason for Paul's release from the law becomes exchanged for the second. And the surprise is only intensified when later, as above observed, we are told "that Paul nowhere intimates that the law has been annulled" (p. 291). So, then, at first we find Paul's notion of the case to be that the law is abolished because it wrongfully excommunicates Jesus and his followers; next, that the law passes away because from the beginning it was by its divine author intended to be transitory; and, finally, it is not abolished at all! The "dialectic" surely is "amazing." But it is not Paul's.

Time and space will not allow an exhaustive consideration of all parts of the book before us. The opening discussion about Sacrifices in General reaches the conclusion that neither the Gentile nor Hebrew sacrifices were of an expiatory nature. To which it need only be said that other still more exhaustive examinations come to a different conclusion. The purpose of the author's discussion, however, of course, is to prepare the way for the proof that the Pauline theology also contains no such idea. He freely confesses that many of the apostle's expressions seem to favor the traditional doctrine. But they are all pronounced to be very abstract and vague, except the one in Galatians iii: 13; and, therefore, they must, it is said, all be explained by this. And so all the passages in which Paul speaks with such deep feeling of the debt which he owes to Christ — of Christ as giving himself for men, as dying for their sins, as being delivered up for us all, as saving men from the wrath of God, as being made sin for us, etc. — all this, forming a most conspicuous feature of Paul's theology, and leaving on any impartial mind the impression that he attached to the humiliation and death of Christ a most tremendous importance, must be interpreted in the light of Galatians iii: 13; and this must be interpreted by Deuteronomy xxi: 23; and accordingly in all these

declarations about the redemptive efficacy of the death of Christ we must be allowed to find only a reference to the fact that, according to the Mosaic law, a dead body hung on a tree was regarded as ceremonially impure!

And this "insight," or "dialectic," of Paul, suggested to him by his vision — or *supposed* vision — near Damascus, is soberly presented as the Gospel of Paul, and, more than that, as the gospel which the original apostles obediently accepted from him; and is, moreover, presented as a brand new discovery in the fields of exegesis. Let the discoverer have all the credit of it. He has, in his book, said many things excellently. He is an acute critic, and writes with a polished and scholarly pen. But the glamor of his supposed discovery was too much for him. It has quite spoiled a treatise which, except for this, might have contributed something valuable to the exposition of Pauline theology. But this imaginary discovery of the real clue to Paul's doctrine constitutes the central feature of the book; it is what the author evidently regards as the valuable thing in it; it is, therefore, proper to pay particular attention to this feature in a review of it.

CHARLES M. MEAD.

A STUDY OF SOCRATES.*

The aim of archaeology or history is not to modernize, but to rehabilitate ancient manners and men. False history is the reading of the old-time facts by the light of modern philosophy. There are many volumes of such reading. Thackeray makes sport of Clio, the historic muse, and of her grave pretense of superiority over her other sisters of lighter aims and habits, and declares she is no more to be relied on than the rest of them. History is philosophy teaching by example, but it is often our philosophy teaching by ancient example. The new science of history, more just and useful, attempts to rehabilitate the customs and creeds of historic peoples; that is, to read their life out of their living, not our life into it.

There have been many acute and serious attempts to discover Socrates. Men try to put themselves in his place, to see Athens and the Athenians as he saw them out of his own great eyes. The results are not satisfactory. We have no writing of Socrates. We have Socrates according to Xenophon, and Socrates according to Plato. Here are two of them; which was the real one? In Michael Angelo's tomb of Julius II, the attempt was made to illustrate the twofoldness of human nature. In Leah and Rachel and the two slaves, are seen the active and meditative, the ideal and practical. Was Socrates, the sculptor, the son of the statuary Sophroniscus, a twofold man — a double man as Alcibiades said, or does the twofoldness come because we see him now through the active Xenophon — now through the speculative Plato? It is of great use to get back as far as these two men, to read their annals and their philosophizings. We are close to the adult Greek literature and art, the adult Greek understanding, and the adult Greek conscience, but we are not quite sure of our Socrates, he is either a Xenophonic or Platonic Socrates.

The biography of Socrates, the record of the outer facts of his life, is a brief one — the biology of it, the law that worked within him and upon him, is one that has numerous and

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profound convictions. A great deal of history centered in his death, and his death became the center of a great deal of history.

He was born, probably, in 479 B.C. His father, Sophroniscus, was a statuary, and his son followed for a while his father's business. It is said that two centuries after Christ there was a marble group of the graces in Athens credited to Socrates. This must be fiction, for he seems to have had little interest in the architecture or the sculpture of the Acropolis, the coronal art of the age of Pericles. Then he had followed the command — "know thyself" — too sincerely to imagine that his work could find a place among the creations of Phidias. He left his father's workshop, and, as a youth, went out to get an education. In an original and individual method he learned what was to be known in the Athenian thought and culture. His personal appearance is represented as the epitome of ugliness, the Athenians laughed at him, and he laughed with them — a wise way to make laughter harmless. History does not record why Xanthippe married him, or why Socrates married Xanthippe. Perhaps both of them found that no one else would have them. He was not to blame for his ugly face, and I imagine that, if we knew all the facts, she was not to blame for her ugly temper. We know that her eyes were wet and her mouth noisy when she saw he was about to die, and we know that Socrates then sent her out of the prison to "whoever would take her" — a conduct that may have been very philosophic, but was not very uxorial. We mourn for Socrates, let us shed a tear also for Xanthippe and the children, to whom the impecunious husband, after he had enjoyed an elenchus, a clincher on a sophist, returned with neither meal nor meat.

Socrates served as a hoplite in the Peloponnesian wars. In these campaigns he disclosed the twofold courage of the soldier, — that which acts and that which endures. The Athenian supremacy of seventy years would have been prolonged if the rest of the army had been like him. He returned to Athens after the military campaigns and lived the life of a common citizen. It is said that he never took any vacations from the laborious life to which his deity called him, the country had no charms for him; he wished always to be where personal life was most intense and most in motion. Wherever men were he went,

striking everything in private or public life to see if it were genuine or not. He was constantly talking with men, though he never played with words; he felt, as Mirabeau did, words are things. He struck everything, as a friend of truth; if the politics or philosophy or life were real, they returned a resonant sound, if not, a hollow tone. It always irritates when a hollowness of the inner life echoes forth an advertisement of itself. Socrates carried his questioning habit like a little hammer; it did not seem to men a very serious weapon, it was not like Thor's hammer, but when its blow made a sound that told all Athens what was wrong, they were angry. So an irritated democracy did what the thirty tyrants could not, or dared not, do,—gave him the hemlock, and then, by a most natural reaction, erected a statue to his memory. Statues never employ an elenchus.

The biology of Socrates, the law of his life, is best revealed, distinctive, and explanatory, when we ask, What caused his condemnation?

The life of Socrates practically covers the period of the Athenian supremacy, 478-404 B.C. He was born in the time of intellectual activity that followed the Persian wars. The defeat of the great Oriental armies had brought into strong light the contrast between an absolute monarchy and a people with constitutional freedom. Fate, call it luck, seemed to work against the Persian and for the Greek, yet the victory would never have been possible without the superior patriotism and intelligence of the Greek. At the time of the birth and youth of Socrates Greece had her great opportunity and her great peril. There was an opportunity to found a state, where the united states should be in the singular number. Geography made a union for defense or offense easy. The interests of city or province were various, but the real interest that would, if it dominated, serve all other interests was wanting. Greece never became a state. It gave the world art, letters, philosophy, the science of man, but not political genius. There were Greeks and the Greek, but never Greece. There was patriotism, but it was not political nor comprehensive. The political genius of the Greek nature is exhausted in the organization of the community, the narrowest circle of political life. With the Greek

sovereignty rested in the city or colony. "Any wider organization could be regarded not as a nation, but an interstate league." From the beginning the failures of Greek political life are evident. There was no security for the individual rights, a community easily becomes the worst of tyrants, a league affords only temporary security against external attack, neither can it produce an authority to regulate differences between its members. The idea of the state sovereignty does not exist in the Greek character, and, even in modern times, the nation must go outside of its borders for a king. Socrates lived in the midst of that intense local patriotism that made a state impossible. There was no place for him representing the genius, the rights, and liberty of the individual. Athens was made strong and beautiful. Pericles penetrated all public life with his genius, and then called it out under the name, "will of the people." He cultivated the educational spirit, art, notably architecture, sculpture, and the drama, knowing that constitutional freedom was conserved by intellectual freedom. He made Athens enthusiastic for the best things, and the city immortal by building the shrine of Athena Parthenos, and making the Acropolis like the Hebrew Zion, *Arx et templum*. In his active life he was at once a restraint and a constraint, he held in check the intemperate and suicidal policies of the people, while he stimulated the spiritual elevations of life. Socrates was (444 B.C.) twenty-five years old when Pericles had sole power in Athens. It was a good city to learn what the young man sought to discover. Did Pericles know that some of the best wisdom of his political genius was being gathered up in the philosophy of a young student, and thus to be preserved after what he labored for had apparently gone to ruin in the confusion that followed the Peloponnesian wars?

In the troublesome times between 431 and 404 B.C., Socrates preserved the best features of the Periclean age. Disaster followed disaster. Against the warning of Pericles the Athenians risked all in the Syracusan venture and lost all. But the son of Sophroniscus, when he was not away in the army, tried to keep alive the love of truth and virtue. It is a wonder that in such excitement, when the plague and war devastated the peninsula, when Athens was losing one after another of the dependent cities, when her ancient enemy, Sparta, was gaining supremacy,

that there should have been any to listen to Socrates and his questions, or any youth interested in the studies of peace. Yet, in those days the tragic poets were eagerly heard, and there was a mania for study and discussion. Socrates all through this period clearly antagonized the passions or selfishness of the people and their rulers. Really the friend of all, he was taking his place in their thought as an opponent.

In the restoration, after the brief rule of the thirty tyrants, Athens showed the result of the many years of degeneracy. There was a readiness of thought and speech, but there was no longer any creative power. The religious faiths of the earnest ages had been cast aside, and no new faith, without which national life is impossible, had taken its place. There was a high education, but a higher conceit. There was felt a need for improvement, but men did not feel their need of regeneration. If Athens is to survive there must be a new social order formed by a power working from within outward. It must be vitalized by a new faith and a new loyalty to law. For this it must have not a new military leader, but a prophet, one who had lived in the age of disorder and knew its cause and cure, one who could meet any man as his intellectual and moral superior, one who would live or die for his faith or mission, one who was a true Athenian and a true man. He must be the prophet of an Attic renaissance. To such an age such a man came. Will it receive Socrates as its saviour?

It seems difficult to explain him as the needed Athenian, he is so different from his countrymen. As Curtius says, "He cannot be fitted into any class of Athenian civil society, and is to be measured by no such standard as we apply to his fellow citizens. He is one of the poorest of all the Athenians, and yet he passes with a proud step through the streets of the city, and confronts the richest and best born as their equal. His ungainly and neglected exterior makes him an object of public derision, and yet he exercises an unexampled influence upon high and low, upon learned and unlearned alike. He is master, both of thought and speech, yet, at the same time, an opponent on principle of those who were the instructors of the Athenians in both; he is a man of free thought, who allows nothing to remain untested,

and yet he is more diligent in offering sacrifices than any of his neighbors; he venerates the oracles and reposes a simple faith in many things which the age laughs at as nursery tales; he blames without reticence the dominion of the multitude and yet is an adversary of oligarchs. Entirely his own master, he thinks differently from all other Athenians; he goes his own path without troubling himself about public opinion; and so long as he remains in harmony with himself no contradiction, no hostile attack, no derision vexes his soul. Such a man as this seemed, in truth, to have been transplanted into the midst of Athens, as it were, from some other world." Yet, he was decidedly an Athenian; he had intense sympathy for its laws, history, and possible destiny. He is an Athenian who is one inwardly. He was all things to all men — a citizen of the world, but in all an Athenian.

The intellectual men of the age were sophists — men who, while they believed that life should be regulated by knowledge and the inner reason, yet declared that right and virtue and honor had no absolute validity, but only a relative existence, and were determined by the way they appeared to different observers. With them reasoning was a play, not a serious attempt to discover the truth. He read the golden letters over the gate of the Delphic temple, "Know Thyself," but self-knowledge, if it is only a knowledge of the individual reason, is variable, sophistic; if in one's self one discover a reason that is more than himself, universal, like the voice of a god, he finds a light and an authority. He is sure of himself because he is sure of one greater than himself. Thus the man, Socrates, must be always ready to join will and reason, virtue and knowledge.

Place such a man in Athens. There is a tendency among conventional men to dislike all critics and disturbers of their peace. It is not pleasant to be tested by another in common conversation if others are near. The mentor becomes a tormentor. Most men do not like to see the right so clearly that it stands out as a disturbing conscience. Conservatism is irritated by individualism. This prophet represented ancient Athens, but the priests felt that he was a critic of religion because he was a critic of its formalities. It is a desecration to discuss religion. The young followed him; that made the priests more angry. They could not understand

how one could follow tradition and yet be so independent of tradition. In all things he was different from others. In politics he was a member of no party. He saw the excellences and defects in oligarch or democrat. He approved each, but he blamed each, which resulted in making both angry. A partisan can endure an enemy, but not a critic. The party man says, "the whole or nothing." Socrates, the pure, brave, honest man, was suffered to live under the thirty tyrants, but when democracy came and Demos was ruler, he was accused. He who was the friend of real government, of religion, of all men, appeared as the enemy of all. If he had belonged to some party in faith or politics he would have been safe. But he had made no friends of the Mammon of unrighteousness, he had condoned no weakness in any party, he had said to each, let me apply my test, and they hated him. I must discover the right and teach and follow it, he said, I do not belong to any party or form of faith or school of philosophy. I belong to the truth and to the god. I am the enemy of no school, with all I desire the restoration of Athens.

To conserve a state, to organize authority and victory the citizens must be wise and pure, and the rulers virtuous. While a considerable number of ardent youth admired him for his earnestness and honesty, all classes hated the man who "tilted at all he met." He had irritated all sects and parties, the politicians, priests, sophists, rhetoricians, artizans. When he was put on trial it made little difference what the accusations were, the accusations, disbelief in the gods and the corruption of youth did as well as any, all had felt the sting of this "gad fly," and were ready to get rid of him. He was an independent. To such men ancient times gave the hemlock, the modern call them heretics or mugwumps.

The issue between Socrates and his judges was the issue between individual freedom and moral conservatism; he was defeated, and yet, by defeat, gained a victory. There are some things which a man must die for in order to accomplish them. In the airy cave — called the prison of Socrates, at the base of Philopappus — you see the man dying as a philosopher, the man supreme in the midst of his powers, taking the cup of poison because the laws command it. This is the death of Socrates. But

in Plato you see Socrates redivivus. He outlives all his judges, Meletus and Lycon and Anytus are no longer named. But the Socratic life goes through the tragic death into philosophy and religion, and is very much alive to-day. The *Crito*, in which is given the story of his death, is really a record of the victory of Socrates.

The Greeks knew how to die calmly, the marble groups near the Dipylon gate or in the Museum of Athens declare this beautifully; they knew how to accept fate without a cry or sign of pain. In this Socrates died like a Greek. Yet, his death must have taxed all his spiritual resources, for death was not his fate, but his choice. He died for an idea. Thus, as Pater says, "he inspired a new note in literature;" it was an unconscious prophecy, the anticipation of the Christian way of dying for an opinion. The Greek could be loyal unto death for his home or country — the brave message of the heroes at Thermopyle was, "Tell Sparta, stranger, thou that passeth by, that here obedient to her laws we lie," but death for conscience, for an invisible claimant, to keep the soul alive, was new.

I said the death of Socrates was tragic. The meaning of this word often escapes us. It is not the defeat of the innocent suffering unjustly, that is pathetic. If, in place of the Five Hundred at Athens, there had been a Persian autocrat, whose absolute, irresponsible will had put him to death, it would not have been tragedy. Tragedy is where two moral forces meet, each justified as toward the other, where one must be broken. Socrates represents reason, the right of the individual soul to freedom of thought and speech, conscience, duty to the inner supreme as the choice of the divine guest. The court represented order, the authority of moral tradition, the religious claims of the state, or of organized society. One must perish. Socrates, following the command of his spirit, recognized that authority and obeyed it, by allowing the other authority to crush him. This is tragedy, the greatest moral force in this mixed world of ours. Men must die, that the meaning and force of their idea may be known and become an authority. Tragedy is the submission of a will to be wronged, because it would be wrong not to submit. If he had escaped from prison with Crito on the morning of the day when the sacred ship returned we

should not have blamed him, but there would have been no tragedy, perhaps no Plato, perhaps no Reformation in the sixteenth century. But we often praise men for doing that, for the not doing of which we should not have blamed them. Socrates died by choice, and we praise him for dying, though we should not have blamed him for living. He conquered by submission.

The naïve, naïveté, is perhaps the most distinctive quality in the method of Socrates as a teacher. It is effective, though often provoking. Approaching some one confident in his knowledge he would ask a question as if he were a child enquiring his way. He was the personification of open-eyed wonder. You were just now, he would say, talking about what would be just or unjust. You will tell me, so ignorant, what justice is. The professional teacher would at once seek to make it simple, then he would find himself led out beyond his depth by this bland enquirer, and then, by some dialectic, he would be made to reveal to all that he knew nothing about justice. I confess that in many of Plato's dialogues the conversation is dull, prolix, and does not seem "to get anywhere," but, in the *Memorabilia* many of the discussions are keen and genuine.

This naïveté appears in the defense before the Five Hundred. The goddess of Delphi declared that there was no wiser man in Greece. "I could not understand it," Socrates says. "I know that I have no wisdom, small or great. Then I went out asking questions and discovered that others, though they pretended to know, did not know. At length I found this answer to the riddle: I do not know anything, others do not. But they do not know that they do not know anything. I know I do not know, therefore I am wiser than they. So I spend my time in vindication of the god of Delphi, questioning them to show them that they are not wise and do not know it, and that I am not wise and do know it. Thus I have no time to give to any public matter of interest or to any concern of my own, but I am in utter poverty because of this, my devotion to the god." Is not this naïve?

If we say of this catching philosophizing that it is a cheap play, a humor, a sport of the intellectual Samson, the answer comes, it was the habit of the time. But Socrates became serious when

the occasion demanded. He puzzled Euthydemus with questions about self-knowledge, and tricked and tripped him again and again, but when he saw that the young man was in earnest and continued to follow him, then, so says Xenophon, "Socrates no longer puzzled him with questions, but explained to him in the simplest and clearest manner what he thought he ought to know and what it would be best for him to study."

The dominant interest of the age of the sophists, the talking-men of the age of Socrates, was the art of conduct. Wherever we turn there is this eager pursuit of ethical knowledge and its application to life. This was not the topic of the class-room, but of the streets and public places. Imagine the legislators of our State House, the lawyers and parsons, aldermen and counselors, the doctors and teachers, the literary men, the intellectual idlers, using the lobbies of our public buildings, the corners of the streets, in discussing the definitions of virtue, whether it can be taught or not, whether rhetoric is an art solely for public assemblies or for making love, the origin of words, whether wrong names were not sometimes given to things and men — imagine the Archaeological Society resolving itself into a body seeking opportunities for an ethical quiz — and you would have Athens repeated in Hartford, perhaps to our advantage. The art of conduct, of living, is the greatest of arts, and this age may learn much from the Socratic morality.

His science of morals is first negative. He forces the sophists by his famous "dialectic" to a confession of ignorance as to what temperance or virtue is, though he has no definition of his own. He declares that every good is good for something, but he cannot tell what it is. We must search for it, though it cannot be known. "I am not a teacher," he says, "I am a searcher." Yet, in this necessary ignorance he declares that there is the knowledge of the good. As the founder of moral philosophy he taught: (1) That men should be consistent, that is, regulate life by what was known of right; (2) a provisional adherence to the universal standard of good, the common estimate of society; (3) personal fidelity to one's convictions.

To rightly interpret the ethics we must be familiar with two facts in his philosophy: First, the Socratic paradox, which is,

man is a reasonable being, the right is always reasonable, therefore, man being reasonable, must do the right, or he is not reasonable, that is, not a man; secondly, Socrates joined in himself in a singular way the clear reason and the firm will. If he saw the right, without friction, discussion, or delay, he did it. What was seen as the truth was with him the thing to be done. Morality is the perfect union of the vision of the reason and the resolve of the will. This union was in him very close. Truth has two modes, the indicative and imperative; they were not separated in his character nor teachings. Knowledge and virtue must be one. Virtue can be taught, for, if a reasonable man is taught knowledge, he does it, which is virtue. Socrates was right — why not? Still, the old confession is repeated:

“I know the right and I oppose it, too,
I know the wrong and yet the wrong pursue.”

It is difficult to determine the religious certainties in the mind of Socrates, because it is so easy to read Christianity into Socratic Platonism. Ackerman finds Christian elements in Plato. This is the argument in Plato for the eternal. A thought demands a thinker, and eternal thought an eternal thinker. Such a thought exists in nature and the universe. That Socrates was religious no one will question. “No one,” says Xenophon, “ever knew of his doing anything profane or unholy.” He saw the follies of polytheism, and could not credit the accounts of the gods acting as sinners with mortals, yet he accepted the national ritual as sufficient. He consulted oracles and signs. Then he had his private god, the daimon. Who or what was it? Plato was with Socrates eight or ten years, but yet, while he affirms its reality, he does not give a consistent opinion. It was, say some, a pious fraud; but Socrates was sincere; the voice of conscience; but it did not determine the moral value, only the results of actions. He was mad; if so, it was often a sober madness. Socrates was a sensitive soul, with a marvelous moral tact, subject to hallucinations; this daimon may have been a projection of his own faith and moral vision, that appeared to him like the divine voice. Something of this thought may declare, though not explain, what it was. Few of us, I imagine, are so responsively obedient to our sense

of right as to know by experience what it was. The sensitive, obedient soul has privileges of guidance.

Did Socrates believe in the immortality of the soul? So it seems. Did he prove it? Many of us wish he had. He gives arguments for it in the *Phaedo*, — the same used to-day. This is the more wonderful, as the doctrine of immortality had a weak hold on the Greek mind. The belief in the existence of God and of personal life after death were not, as with us, bound inseparably with thoughts of our existence here. Socrates believed it, and illustrates the truth that a real belief in immortality is an achievement, not the result of argument. Pure, brave, aspirant lives feel their immortality, and sometimes seek to prove it because they believe it, and not believe it because they prove it.

Three hundred and fifty to four hundred years before Christ, some singularly true and brave words were written, perhaps spoken, in the prison opposite the *Areopagus*. In a few hours Socrates was to take the hemlock. "In what way," said his friend, *Crito*, "would you have us bury you?" "Any way that you like, only you must get hold of me, and take care that I do not walk away from you." Then he turned to us, and added, with a smile, "I cannot make *Crito* believe that I am the same Socrates who have been talking and conducting the argument; he fancies that I am the other Socrates, whom he will soon see a dead body, and he asks how shall he bury me. And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blessed, these words of mine with which I comforted you and myself have had, as I perceive, no effect upon *Crito*. And, therefore, I want you to be surety for me now, as he was surety for me at the trial; but let the promise be of another sort; for he was my surety to the judges that I would remain, but you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, thus we lay out Socrates, or thus we follow him to the grave or bury him; for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer, then, my dear *Crito*, and say that you are burying my body only, and do that as is usual and as you think best."

When, before this, Crito asked him to escape from the prison, he answers that the *laws*, like living friends, command him to suffer rather than do evil. "This is the voice which I seem to hear murmuring in my ears like the sound of a flute in the ears of the mystic, that voice, I say, is humming in my ears, and prevents me from hearing any other. And I know that anything more you may say will be in vain, yet, speak, if you have anything to say."

"I have nothing to say, Socrates."

"Then let us follow the intimations of the will of God."

This is almost Scriptural.

It would give calmness and power, if, through the true historic sense, we could become acquainted with Socrates. The modern needs the fellowship of the ancient, the vital men of the past. The present-day teaching is instructed by the Socratic method, for the art of the question is the supreme one in pedagogics; all philosophy is penetrated with his spirit; the reason sees more than the understanding can explain; the soul is clairvoyant and accepts what the spirit approves as well as what the logical faculty proves; all right conduct, the union of the highest good, and the supreme law, is under obligations to that uncouth Athenian who declared that while knowledge is the precedent of obedience, it is also its consequence. Religion still reads his psalm in the prison, and feels that its union with God is a secure authority either for doing or suffering His will.

CHARLES M. LAMSON.

DR. HARNACK'S VIEW OF THE ORIGIN OF THE NEW TESTAMENT.

At the outset it must be borne in mind that it is Dr. Harnack's view of the New Testament as a collection, and not of the origin of the particular books, which is under discussion. In this view the quality of the individual books has nothing at all to do with the case. The authorship, inspiration, and authority of the separate books may or may not be granted, it is of no particular consequence. The question concerns the collection — as an authoritative collection — that is, as a New Testament, co-ordinate with the old. It is not concerned so much with the mere formation of this collection, when and where and by what stages it took place, as with the estimation in which the collection was held. For example, Harnack does not deny that Clement of Alexandria had all or nearly all of our New Testament books and made great use of them, but he does claim that even at that date (about 200), and also even in Clement's own estimation, the Old Testament stood on a higher level than the New, or, at least, some parts of the New. Hence, this view of Harnack is mainly concerned with the opinion of the ancient church as to our New Testament books rather than with the existence or usage of such books. And, yet, it must be charged that behind this contention of Harnack and men of like opinion there is a subtle and dangerous attack on the authority of our New Testament. It is true that we ought to be able to distinguish between the mere opinion of the ancient church and the reasons for that opinion. We should ever remember to do this and bear in mind that on some points we have as good a right to judge, and are even in better position for a correct judgment, than was Clement, or Irenaeus, or Justin Martyr, or some others whose names figure prominently in these controversies. But people forget this, and when they are told, with the assurance that it is the result of solid and unprejudiced historical investigation, that Irenaeus once had no New Testament, they are greatly disturbed, instead of calmly saying, "Well, suppose he did not, what of it? Is that a sufficient reason for my not having one?"

But let us hear from the brilliant German historian what his views are. Our sources for his opinions are his large *Dogmengeschichte*, Vol. I; his smaller *Grundriss*, or *Outlines of the History of Dogma* (Mitchell's Eng. transl.); and his polemic against Zahn's *Geschichte des Neutestamentlichen Kanons*, entitled *Das Neue Testament um das Jahr 200*. These are given in the order of their first publication, though the *Dogmengeschichte* has lately passed through a third edition with some changes.

It must be borne in mind that Professor Harnack's view of the history of the Canon is but a part of a larger view of the history of Christian Doctrine, and quite an important part also. Into his theory concerning the growth of dogma in the church must be fitted the history of the Canon. It can cause no surprise then, if, as we read Dr. Harnack's persuasive words, we instinctively feel that the case has been made out beforehand, and that the result of the investigation has been foreseen from the first.

According to Dr. Harnack, the gathering together of our New Testament books into one collection and the placing of this collection by the side of the everywhere-recognized Old Testament as a co-ordinate, if not superior, inspired authority, was not a natural, necessary, process and a consequence of the essential facts of earliest Christian history, but it was something which was forced on the Church somewhat suddenly by influential minds in consequence of the struggle with Gnosticism and in accordance with the growing formalistic and hierarchical spirit which transformed the early simple Christianity into the Old-Catholic Church. It was a *process*, indeed, but a forced one, not a natural one. Its steps were these: The Original Church, bound together by the essentially common baptismal confessions, had but one written authority — the Old Testament. Parallel with the Old Testament was the oral *παράδοσις* or tradition; that is, the apostolic reproduction and explanation of our Lord's sayings and doings. Soon these apostolic traditions were committed to writing and rapidly spread through the Church. As sources for the Lord's words they soon took a high rank, gradually approaching that of the Old Testament. The Pauline letters also were collected and extensively used, even publicly read in the churches, though not considered specially sacred

writings, like the Old Testament, only ordinarily sacred scriptures. After a while four, out of a much larger number of the collections of the Lord's sayings and doings, became the best known, most widely circulated, and most authoritative. Thus, the church had these two definite groups of writings, four gospels and a collection of Paul's letters, besides a number of other writings, some of them anonymous, which were held in high regard. None of these were "Scripture," though the gospels were fast approaching that rank by a perfectly natural process. Then came the Gnostic conflict — those attempts at a pseudo-Christian theology and their rebuttal by the Church leaders. The gnostics made large use of the early Christian writings, especially of Paul's letters, in order to support their doctrines. That is, they appealed to that very apostolic tradition on which the church felt itself to be based. Along with this appeal to genuine apostolic writings there was also an appeal to secret tradition and secret scriptures. Now what was the Church to do? Let Harnack's own words answer (*Outlines*, p. 90ff), "It was necessary, (1) to determine which evangelical writings (in which recension) were to be taken into consideration; it was necessary, (2) to deprive the heretics of everything which could not be discredited as new and false; it was necessary, (3) to put forth such a collection of writings as did not overturn the evidence from tradition, but, on the contrary, by their inherent qualities even added weight. At first they confined themselves to the proclamation of the four gospels as the only authentic apostolic records of the Lord. . . But wherever the contest with heresy was most vehemently carried on and the consolidation of the churches upon stable principles was most intelligently undertaken — in (Asia Minor and) Rome, a new Catholic apostolic collection of Scriptures was opposed to the new gnostic collection, more in defence than in attack. The Epistles of Paul were added to the four Gospels (not without some scruples . . .), and consequently included under the argument from tradition, so that through the medium of a very recent book, the Acts of the Apostles, they were associated with the supposed preaching of the twelve Apostles, *i. e.* subordinated to it. . . . The two — more properly three — fold new apostolic collection (Gospels, Acts, Pauline Epistles) now placed as the New Testa-

ment on the same plane as the Old Testament . . . gradually came into use in the churches, beginning with the Occident, and when this was once accomplished the result could hardly be disturbed. Whereas, a fourth or fifth ingredient could never really win a perfectly firm form. First, men sought to strengthen the history of the apostles by means of Scriptures written by the twelve apostles. Thus arose the group of Catholic Epistles — originally anonymous writings — whose ancient authority could be rescued only by ascribing them to the twelve apostles. . . . Second, the Apocalypses presented themselves for admission. . . . The apocalypses of Peter and John could . . . alone come under consideration. The former was quickly rejected for some unknown reason, and the latter was finally *ὡς διὰ πυρός* rescued for the new collection." This theory is also, in substance, advocated by Dr. Harnack in his criticism of Zahn's History of the New Testament Canon with the further addition that the New Testament was a somewhat sudden (*plötzlich*) appearance in the church, and that it consisted in a selection from out of a number of "holy" (that is highly revered and honored) writings in the Church of a smaller number to which special attributes of holiness and authority were applied, constituting them along with the Old Testament the Church's Canon. Thus the New Testament is the production of a *reduction* rather than of a *collection* of the old-Christian literature. (*Das N. T. um 200*, pp. 110-112.)

Now what is the reply which conservative scholarship should make to these claims? It is a theory put forth in the name of scientific scholarship, and it is only by means of scientific scholarship that it can be adequately met. Therefore, the test to which it must be submitted is the test of historical accuracy. We must ask — not whether this is the commonly accepted or the most acceptable theory — but is it true?

No one who is at all familiar with the movements of Church history during the first two centuries of our era can deny that in this view of Dr. Harnack there is a great deal of indisputable truth. Yet this truth is of such a nature that it can be represented to mean a great deal more than it really does. There can be no doubt that the collection of our New Testament books into one whole, recognized by the Church as of canonical authority, was a gradual growth from smaller beginnings. There can also be no

doubt that the conception of a new set of canonical writings of exactly equal, if not higher, value with the Old Testament did not at once, or even in apostolic times, take a prominent place in the Church. There can be no doubt that the conflict with the Gnostics greatly intensified the Church's appreciation of the New Testament writings. There can be no doubt that even after there had come into the consciousness of the Church the idea of a New Testament a long time elapsed before its limits became fixed — though the limits were fixed in principle long before they were in fact. These seem the plain teachings of any fair historical investigation. To deny them, and especially the first point, by the claim that in apostolic days and by apostolic men the idea or conception was definitely formed of putting forth a new set of writings of canonical rank and that these writings, as soon as published, were added to the Old Testament as the Church's Scripture, and only when the number became large enough to warrant a second collection were they embodied in a New Testament, — this is to state what cannot be proven. Its strongest argument rests upon the extension to all the New Testament books and to all the Church of one or two New Testament statements applicable, at most, to only a few such books and to a limited locality.

It is not along these lines that Dr. Harnack's theory can be criticised. It is, rather, because he has taken these facts, and by the addition of other alleged facts and by assumptions, whose proof, at best, is very slender, that he has been able to construct his theory. It is to these that we must now call attention.

We feel that Dr. Harnack's argument is open to serious criticism in that he makes altogether too much of the argument from silence. Probably there is no one living, unless it be Dr. Zahn of Erlangen, who is so well versed in early Christian literature as Dr. Harnack. And, therefore, he certainly is aware that we know practically nothing of the views of certain early Christian fathers on many important subjects in regard to which they must have had positive opinions. If we knew the views of these men we might be compelled to recast our whole theory of many movements of early church history. Papias and Justin Martyr, along with many others, are cases in point. If we only had

Papias' recollections in full form, how many vexed questions could be at once settled, and how many assumptions might be found to be altogether groundless! We should then know what led Papias to make his remarks concerning the Gospels of Matthew and Mark. We should know whether he had ever read Luke's Gospel or the Acts — we should know a great many things of which even the most brilliant historians, if they only will, now have to confess ignorance. Justin Martyr also, we are told, wrote against Marcion. Now, if we had Justin's work we could tell, probably, whether he, as well as Marcion, had a collection of Paul's Epistles, and how highly he esteemed it. But we have not in our possession this work of Justin, nor are there any extracts from it preserved to us, and it takes more than the unaided imagination of even Dr. Harnack to tell us what it contained. If our German professor would only hold himself in legitimate reserve in the face of this silence of ancient testimony without attempting to make it witness one way or the other, no fault could be found. But it is just this which seems hard for a German to do. The theory Dr. Harnack advocates demands that this silent testimony should speak in his favor, and so it is made to speak.

Another weak point in Dr. Harnack's theory is the very violent way by which he attempts to remove the difficulties which such New Testament books as the Acts of the Apostles, the Pastoral and the Catholic Epistles, and the Apocalypse put in the way. They are absolutely ruled out of court. The book of Acts, in open defiance of some of the weightiest reasons to the contrary, is stated to have been a "quite late," and hence comparatively unknown book, and to have been taken up into the collection mainly because of the good support it gave to the principles for which such men as Irenaeus and Tertullian were contending. What is the proof for this astounding view? Mainly this, that about the years 170-200 A.D., the book is frequently called the Acts of *all* the Apostles (*e. g.*, the Muratorian Canon and similar expressions in Irenaeus): that is, the desire to emphasize apostolic tradition led to this book being noticed and seized upon as a welcome aid to the effect. But we want stronger grounds than these for such claims, especially as there is not another word in the authors of that period to lead any one to suppose that they

had but lately known, used, and revered the book. The same may be said of Dr. Harnack's view of the Catholic Epistles, *i. e.*, that they were originally anonymous or pseudonymous writings, which were afterwards adopted by the ruling minds of the Church and given apostolic names (query, Why, then, the only semi-apostolic names James and Jude, rather than of some undoubted apostles, *e. g.*, Thomas or Andrew?). This is violence, pure and simple, and a theory which needs such violent support is surely in need of more solid foundation than it stands on at present. The same violence is used with the Pastoral Epistles and the Apocalypse, — but space forbids any further notice on this point.

It would seem to an ordinary mind that the fact that the Gnostics, even the earliest ones, in their attempt to graft their peculiar teachings upon the common current Christian faith made great use of many of our New Testament books, making no practical distinction between them and the Old Testament, unless it were to accord them still higher honor, paying attention to their minute phraseology, writing elaborate commentaries on them, putting forth corrected editions of a Gospel and ten of Paul's Epistles, — it would seem that the most rational explanation of these facts is that the Gnostics were led to this course because of the high esteem in which these New Testament books were held by the Church at large. That is, in seeking to recommend their views to the Church they planted themselves on common ground with the Church. But Dr. Harnack tells us that this is an entirely wrong conception. The true view, according to him, is that the Church was forced to accept these works to which the Gnostics appealed as authoritative in very self-defense. The Church was compelled in this conflict to take these books as its standards and put its own interpretation upon them. Then, and not until then, did there arise a New Testament in the Church. Now all this seems to be a very slender foundation upon which to build so revolutionary a hypothesis. It can be freely admitted that in the conflict with Gnosticism the Church was thrown back upon the indisputable and apostolic sources of its teaching and practice, as it had never been before. But this was no more than that the Church was led to realize as never before what a treasure it possessed in these

writings, which were already universally current, universally read, studied, obeyed, and loved. But the Gnostics never would have taken all the pains they did to harmonize their new, strange doctrines with the New Testament writings, which effort they made in reference to no other early Christian books, except their own productions, unless these writings already had a firm and dear place in the Church's esteem.

Again, Dr. Harnack's whole concatenation of reasons for the position that the New Testament was a sudden appearance, due to the efforts of Irenaeus and Tertullian especially, is altogether too bold and hangs together too loosely. The whole tone of Irenaeus' contention does not betray any consciousness that he is taking a new, hitherto unheard of, attitude toward the New Testament writings — that he is according to them an authority and a reverence which the Church in general does not. Irenaeus may not have been as able or keen as some moderns, but, at any rate, he was no fool, and he could have not been unaware, had matters been as Dr. Harnack represents them, that he was occupying an artificial position. And this would have betrayed itself in more ways than one. But we can find no trace of any such consciousness in his words. He seems to speak honestly, even if vehemently at times. He seems to feel that what he says is but the thought of all true Christians. He does not at all seem conscious that what he is advocating is something which was unheard of in his youth. Men's memories may fail, but a case of failure to remember whether in his youth the Church revered and had read in public, etc., certain writings or whether all this was gradually introduced in his own lifetime, and mainly due to his own efforts, — this would be a bad memory, indeed. It would be worse: it would be mendacity. Dr. Harnack lays great weight on the use of *formal* expressions. Indeed, it would seem, at times, that he rests his case mainly on such points. Even though a writer may quote, directly or indirectly, and use the New Testament writings just as he does those of the Old Testament, yet, unless he formally names them Scriptures (*γραφῆς, γραφαί*), we are warned not to think that he places them alongside of the Old Testament as authority. And if, in some chance quotation from one out of many lost works of some early author, he fails to exactly co-ordinate the Old and New

Testament Scriptures he is at once set down as having "no New Testament" (see *Das Neue Testament um 200*, pp. 32-45).

The early overwhelmingly unanimous high regard in which Apostolic (in the broad sense) men were held is minimized to the extreme. Over against it are set the counter claims — exaggerated beyond all legitimate bounds — that all believers were considered "holy," that all Christian literature was "holy," that it was even considered authoritative, in a sense, by its authors. It appears to us that these claims can be shown to be — if not false — at least greatly exaggerated from the undisputed books of the New Testament, and from the earliest extra canonical Christian literature we have.

We would offer one more criticism on the alleged grounds of Dr. Harnack's theory. In the larger *Dogmengeschichte* (1st Ed., p. 273) he calls attention to four citations from early Christian writers, which may militate against his views. These are II Peter 3: 16, Polycarp ep. 12: 1, Barnabas 4: 14, and II Clement 2: 4. The way in which these unwelcome and rather serious opposing testimonies are disposed of is a fair example of what a strictly scientific, absolutely impartial, critic, one who abhors anything like "*tendenz kritik*," can do with such statements. With the exception of the first, which is respectfully ruled out of court with one stroke of the pen, stating that it does not come into consideration at all, the apparent force of the others is, indeed, admitted, but then at once so neatly explained away that one almost wonders why it was worth while to mention them at all. But the explanation is sophistical and weak.

We have confined ourselves to criticizing the general attitude and method of Dr. Harnack in his efforts to establish his theory. It would be more convincing, probably, to track him step by step, citation by citation, and expose in detail the, perhaps, unconscious, but none the less certain, bias of this remarkably able, keen, thoroughgoing scholar.

For Americans to accept this theory simply because it is supported by the great name of Dr. Adolph Harnack, without examining minutely the grounds on which it is based, is a disgrace to American scholarship. We may not be able to oppose it with a counter theory, well developed and amply proved in all

particulars. Perhaps we ought not to expect to be able to do so. Dr. Harnack himself, in more than one place in his works, admits the enormous difficulties in the way of constructing a theory which will adequately meet all the conditions, facts, tendencies, and personalities of early church history.

Dr. Harnack's theory — even were it true — leaves us with the core of our New Testament untouched and impregnable as ever. Even if it was in the Church's possession for two or more centuries before it was ranked in the Church's opinion as equivalent to the Old Testament, its intrinsic value is not thereby impaired. The Lord still speaks to us in those Gospels, the apostles' message is just as fresh. And for this result we could be deeply grateful. Let us be grateful that we have much more than this.

EDWARD E. NOURSE.

Book Reviews.

MARTIN'S "A CYCLE OF CATHAY."

The purpose of this book is well indicated by its dedication "to the people of the United States, young and old, in the hope of interesting them in the future of a great nation, with which our relations must ever become closer and more important." It is a book of purpose from cover to cover, but at the same time it is in many respects a real work of art, of high literary merit, and also a mine of valuable information, much of it not otherwise accessible.

Forty-six years ago—in 1850—President Martin landed at Hong-kong as a missionary of the Presbyterian Board. For nearly half a century, therefore, or three-quarters of a "cycle," as the Chinese reckon, he has been identified with Chinese affairs, first as a missionary, then as a diplomatic interpreter, and finally as a trusted adviser of the Chinese government and as head of the Imperial Tungwen College, established by the government. For at least thirty years his position has been unique, and his opportunities for knowing the leaders of the nation, for understanding its policy and temper, and for measuring the meaning of its recent history, quite unusual, if not unparalleled. When he sets out to write a book of "personal reminiscences," as this explicitly is, it behooves the intelligent public to listen with attention, for the things whereof he speaks are rare and new, and, as he intimates, may be freighted with notable significance for the future of the world.

It is utterly impossible to give even a passable summary of the book's contents, since the author's mind is crammed with things to say, and his style is exceedingly terse and rapid. He talks of certain distinct topics, and his method of thought is well ordered; but, as he proceeds, his treatment constantly broadens out to include various allied subjects, the references to which, even though brief, are often as suggestive as the main themes of

A Cycle of Cathay, or China, South and North, with Personal Reminiscences. By W. A. P. Martin, D.D., LL.D. New York, Chicago, and Toronto. Fleming H. Revell Co., 1896. pp. 464, \$2.00.

discussion. The book is a skillful epitome of an extraordinarily full and active life—too skillful and compact to yield well to any process of further condensation, certainly in the space here open.

In general, however, we may venture to say that the first 200 pages contain records of early experiences in South China prior to 1859, that the next 100 pages treat of later experiences at Peking and in its vicinity, while the remainder consists of a series of chapters of a more comprehensive character. Fully half of the book, therefore, is a recounting of various personal experiences and adventures—as a student, an explorer, a traveling preacher, an interpreter between Chinese and foreign officials, a court counselor, and an author, translator, and teacher. These incidents are selected so as to throw a searching, yet sympathetic and discriminating, light upon Chinese character, manners, and thought. They constitute a wholesome corrective to much of the ignorant and supercilious treatment to which the Chinese have been subjected by too many hasty journalists. They reveal not a little that is beautiful, and noble, and great in this wonderful nation, though without failing to be just to its strange narrowness and blindness and inertia.

In connection with this personal story-telling we are given a singularly vivid and masterly account of certain points in Chinese history. One chapter takes its stand on the Great Wall, and surveys the immense stretch of development from the first historic emperor, Fo-Hi, dating from nearly 3000 B. C., with a succinct characterization of the several great dynasties that have filled the successive periods during the forty-seven centuries since. This is not new, but it is likely to be so to many readers, and we doubt if it has ever been better done in the same space. Special chapters speak of the Taiping Rebellion, begun in 1852, of the "Arrow" War, and the intricate diplomacies that followed, and of the political situation in 1869 and before that led to the founding by Imperial order of the Tungwen College, of which Dr. Martin was first president, and until the present has been the guiding spirit. The fullness of detail about certain critical diplomatic negotiations is a surprise. It would almost seem as if it were not best to be so frank about men and measures not further in the past. How living actors in some of the discussions described will relish President Martin's keen analysis of their sayings and doings, and even of their motives and spirit, can only be con-
 jec-

tured. But the narrative loses nothing in interest by reason of this same frankness.

The concluding chapters are specially important in their presentation of summary views on a few selected topics. Beginning with a valuable general statement about the mandarin class, with whom the practical business of government is lodged, the writer illustrates his points by rapid pen-pictures of distinguished Chinese men of several varieties, such as Prince Kung, of the royal family, who has been a central figure in the Empire since 1860; Li Hung Chang, whose fame as a statesman is now world-wide; Tungsuin, a scholar of the first order, whose rise from obscurity to a place in Imperial counsels illustrates the remarkable civil service system of the Empire; the Manchu Marquis Tseng, well-known as a diplomatic representative of China at London; besides one or two other equally notable men. One cannot read these vivid sketches without gaining a new and instructive sense of the splendid possibilities of the educated class in China. Still more valuable are the next chapters on the inception of diplomatic relations on China's part with foreign nations, and the gradual giving way of her age-long policy of isolation. Keen and astute are the opinions here expressed about the mutual relations subsisting between China and the various great powers with whom she is now in constant contact. Two chapters follow on the special services of two Englishmen in the development of China's present policy, the finer of which is the glowing tribute to Sir Robert Hart, and his creation of the Customs Service. The book closes with a calm and sober discussion of "The Missionary Question."

We cannot speak too highly of the genial spirit and the fascinating style in which the book is written. The constant outcropping of humor and the abundance of side references to general history and literature deliver even its solidest passages from heaviness. The volume is well printed, and the text is enlivened by a long list of curious illustrations, mostly taken from native drawings. There is also a good map of the Empire.

On the whole, we feel like wishing that this book could find its way into every public library, and every Sunday-school, and every intelligent man's study in the land. Only as it is widely read, as it richly deserves to be, can it fulfill its purpose of spreading just and kindly ideas about our brethren of the olive skin.

WALDO S. PRATT.

GLADSTONE'S "BUTLER'S WORKS" AND "STUDIES."

Bishop Butler was born May 18, 1692. This splendid edition of his works is thus published not far from two centuries after that event. In elegance of form, in skillful, painstaking, and sympathetic editorship it is worthy to serve as a bicentenary memorial of its distinguished author.

The first volume contains the "Analogy," two brief dissertations, one on "Personal Identity," and the other on "The Nature of Virtue," and the interesting "Correspondence" between the young man of twenty-one and Dr. Samuel Clarke. The second volume is occupied chiefly with the fifteen "Sermons on Human Nature," and six others preached on public occasions. The annotations are adequate without being overdone, and the indices are carefully and consistently made. That which especially commends itself to the user of the book is the introduction into the text of paragraph headings indicating the subject treated in the section following. To do this adequately and temperately for the work of another is no easy task. The headings, as they stand, are precise and sufficient. By means of them a great mine of material is made available which our generation is in danger of losing sight of.

Butler's place in literature is a somewhat peculiar one. His own greatness has really stood in the way of his current recognition. The saneness of his mind, the strength of his logic, the conclusive validity of his argumentation as against the Deism of his time, led not only to the introduction of the "Analogy" into colleges as a text-book in Natural Theology, but also to its wide use for a similar purpose in the fashionable young ladies' seminaries, and in secondary schools in general. No book could well be less adapted to such a purpose. Its deliberateness of movement, its extreme caution of statement, the, relatively speaking, narrow thesis which it would substantiate, and the solidarity of its argument, all go to make its chief value to lie in the strength of its appeal to mature, strenuous, and well-disciplined minds. It was quite unadapted to the scrappy, in-

The works of Joseph Butler, D.C.L. Edited by the Right Hon. W. E. Gladstone. Two Vols. Oxford: Clarendon Press, N. Y.: Macmillan & Co., 1896. pp. xl, 461, x, 464. \$7.00.

Studies Subsidiary to the Works of Bishop Butler. By the Right Hon. W. E. Gladstone. N. Y.: Macmillan & Co. London: Henry Frowde. pp. viii, 370. \$2.00.

termittent, and perfunctory use of a schoolroom text-book. Its employment for this purpose has happily become antiquated; but there is, unfortunately, a concurrent tendency to believe that the same is true of Butler. The heaviness, the weariness, the inconclusiveness, and unsatisfactoriness of the impression produced by that youthful and callow perusal still remain and have tended to pass muster as the product of a matured judgment. Butler became a classic. As such he has been in danger of being relegated to the highest and dustiest shelf of classicdom.

Mr. Gladstone's admirable supplementary volume of "Studies" will quicken many a man to take his Butler once more from the shelf, to find that he has to do, after all, with a writer who has in him the perennial life that belongs to the classic of any period.

Mr. Gladstone's style is not of itself altogether easy, and his contact with Butler, together with his admiration for the appropriateness of the great Bishop's style to the theme at hand, loads it down still further. But a definite grasp of the matter in hand, a fine faculty of summarization, a nice discrimination of the points in debate, and an even-handed fairness in statement are notable excellences. The chapters on Butler's censors is worth reading as an illustration of the most gracious polemic courtesy, if for nothing else.

The first part of this volume of "Studies" is devoted to an analysis of Butler's method, and of the man and his teachings. For example, his "Method," "Mental Qualities," "Theology," "Celebrity and Influence." The second part treats of themes touched on by Butler and respecting which Butler has evidently been to the author a profound quickener of thought. About half of this part is already familiar to readers of the "North American Review," under the title, "The Future State." The other chapters treat of "Teleology," "Miracle," "The Mediation of Christ," and of "Probability as the Guide of Life."

The three volumes together ought to do much to give to Butler, in the estimate of serious-minded readers who care to think closely, the eminent place he deserves among English religious thinkers.

It is striking to note in this day, when so many incline to an easy settling of everything by pitching all into the abyss of

skepticism, or by molding it from the dust of materialism, or by fashioning it from the clouds of an idealistic speculation, to find the great liberal leader near the end of a life spent in the service of the state, and much of it in the highest possible official position, looking to the cautious Butler, with his strong emphasis on the practical result, as his guide. And it is interesting to observe the young and brilliant conservative, looked upon, certainly till last summer, as the future leader of his party, writing, at the same time, a book much in the spirit of a twentieth-century Butler. The "Foundations of Belief" shows a similar critical spirit, a similar unwillingness to be caught trying to prove too much, and a similar disposition to lay the stress on efficiency for conduct. Differing, as Mr. Gladstone and Mr. Balfour do, in almost every detail of style and method, it is very significant for the thought of our day to observe how nearly at one they are in their fundamentals.

ARTHUR L. GILLETT.

We are very glad to receive Vol. II of Dr. J. P. McCurdy's *History Prophecy and the Monuments*, the first volume of which was noticed in the first number of Vol. V of *The Record*. This carries the work down to the fall of Nineveh, the first volume having closed with the fall of Samaria. Before taking up the thread of history, however, 236 pages are devoted to the immensely interesting and important problem of "The Inner Development of Israel," tracing it from the earliest beginning. Here are handled such questions as the elements of primitive Hebrew society, the tribe, the clan, the household, the family, the *patria potestas*, the character of the marriage relation, the condition of woman, of children, the standing of sons, primogeniture, the nomad, the semi-natural and settled life, the distinctive social peculiarities of patriarchal and Mosaic terms, the administration of justice in different periods, the nature of the settlement of Canaan, the long survival of nomad manners, the late rise and influence of cities, the merging of alien elements, the development of monarchical regime with its militia, classes of nobles and absolutism, all closing with a superbly scholarly chapter upon "Society, Morals, and Religion," where he handles the slave, the stranger, the debtor, the land economy (a supremely interesting, original, and profound study), culminating in the most satisfactory estimate of the relations of ancient Hebrew sociological conditions to the New Testament, and to our own times, that we have lately seen. The whole is a fine product of scholarly and conservative study.

Book VIII presents the historical career of Judah from 721 to 606 B.C., in the light of an original, well-digested, and independent examination of modern discoveries. We would like it better if the author had compacted in many places his leisurely and prolix style, and thus made

room for a fuller exhibit of comparative scholarship. We are interested to note his opinion that Senacherib did approach Jerusalem in one branch of his campaign from the north as per Is. x: 28-34. The whole work, though in some parts unduly diffuse, is proving itself one of the finest of the products of modern scholarship in this interesting field. (Macmillan. pp. xxi, 433. \$3.00.)

The Old Testament and Modern Life, by Stopford A. Brooke, contains a series of selected discourses on the lives of Old Testament characters. Six are from the Patriarchal age, three from the time of Moses, three from the age of the Judges, three are devoted to David, two to Elijah, and the collection is closed with one each on "The Prophet and Prophecy," "The Message to Baruch," and "Ecclesiastes."

Dr. Brooke is an adherent of the more radical school of Old Testament criticism and, consequently, he has a low opinion of the historical value of the Hebrew narratives. "The great patriarchal tales in the book of Genesis are prehistoric, no more historically true than the tales of Achilles, of Aeneas, of King Arthur. They are ancient Sagas about national heroes, and they grew up in a similar way to that in which other heroic cycles grew up in other nations." "When we leave the book of Genesis and come to Moses, Joshua, Deborah, David, and Elijah, we get nearer and nearer, as the dates advance, to pure history. . . . But the history is, in far more than half of it, mixed up with legend, with all the fancies and exaggerations of legend."

It is interesting to see how one who holds these critical presuppositions will use the Old Testament stories homiletically. The method by which Dr. Brooke makes the transition from the historically incredible to the religiously edifying is by emphasizing the eternal truth of the picture of humanity embodied in these narratives. "Though we do not preach upon these stories as history, we do preach upon them as noble tales of human life, in the same way as we might preach on the story of Ulysses in the *Odyssey*, of Hercules in his mythical legend, of Sigurd the Volsung, or of King Arthur. Only there is a difference which makes the epic tale of Genesis more worthy for preaching purposes than these other stories. This is, that the Genesis stories, as well as those of David, Moses, and the rest, have received a religious direction from the final editor, and were composed into a whole by him with the intention of showing to the world a national religion, which he believed was destined to become the religion of the whole of mankind." "We read our human experience in the lives of Abraham, Moses, David, as we read it in the other great legend-stories of the world. We ignore them as history, we preach on them as humanity."

The reviewer does not share Dr. Brooke's estimate of the historical value of the Hebrew narratives, nor does he think that it is unimportant for Christian thought and life, whether they be regarded as fact or as legend, and yet he must agree with the view that the great value of these stories to us is not as history, but as types of experience. It is not the incidents of the lives of the Patriarchs that stir us to a new life, but the lesson which those incidents have been made to teach us by the sacred historian. The eternal spiritual truth lies not in the individual episode, but in the idea of the whole. Whether Jacob actually wrestled with a

heavenly visitor is a matter of small moment in comparison with the truth that this story teaches us of the mighty revolution in character by which a man ceases to be a Jacob and becomes an Israel.

It does not seem to us, however, that it is strictly accurate to say that it is as types of human experience that these tales of the Old Testament are valuable to us. Human experience, as such, may always be interesting, but it is not necessarily instructive. It is only when the experiences move us to striving for higher ideals that they are of real value. It is not because the Old Testament portrays life with all the truthfulness of an epic that we preach upon it, but because it depicts a peculiar kind of experience. It would be more accurate to say that the Old Testament is of unique value to us because it sets before us types of human experience under the influence of divine revelation. Not as life in the broadest sense, but as religious life these stories are of importance.

This objection applies only to Dr. Brooke's preliminary statement of his estimate of the value of the Hebrew stories, for in his discussion of them it is their significance as spiritual types that he keeps constantly in view. Whatever may be the reader's critical standpoint he cannot help finding these discourses peculiarly suggestive and helpful. The thought is at once profound and beautiful, and there is a charm of expression that is captivating. Few volumes of sermons so well repay reading as these. (Dodd, Mead & Co. pp. 352. \$1.50.)

Shadow and Substance, written by George C. Needham, out of a jealous concern for the honor and abiding value of Scripture Typology, and with an earnest complaint over its neglect, aims to show how "the design of salvation is fully disclosed in the Typical Tabernacle." In prosecuting this task the author handles in order all the main features of the Jewish Tabernacle, having regard to its structure and use; also of the Jewish Priesthood, discussing their persons, garments, and offices; adding an interesting chapter on the Pillar of Cloud. The book is very simple, not scholarly, not over minute, quite guarded from over-indulgence in fancy, and developed in very brief fragments. Though by no means so scholarly and thorough and strong a work as Cave's "Scripture Doctrine of Sacrifice," it is yet equally and delightfully reverent and evangelical. (Am. Bap. Publ. Soc. pp. 199. 75 cts.)

The purpose of "The Modern Reader's Bible," the series, of which *Judges*, edited by Richard G. Moulton, Ph.D., is the third volume, is to present the Bible in a modern form which shall make it appeal to the reader as literature more than it does in the conventional style of printing. In pursuance of this plan the customary division into chapters is ignored, the matter is divided up into sections according to the natural analysis of thought, and these are provided with appropriate headings. The verses are not noted, but the matter is paragraphed in the way to which we are accustomed in ordinary books. This volume contains the books of Joshua, Judges, and Samuel, as far as II Samuel, Chapter i, to which are added a brief introduction and a few notes. The text is that of the Revised Version.

It cannot be denied that the Bible story gains by being presented to us in a sensible modern form, instead of being chopped up into the

ugly fragments of chapters and verses. No doubt, the general reader would be more likely to read the story of the Judges through if he chanced to pick up this book, than he would in the family Bible; still, this hardly seems a sufficient reason for getting out a new edition of the Bible. It is a pity, when one undertakes the good work of making the Bible popular, not to do more. If it can be presented in a modern typographical form, why not in modern language rather than in the stiff old English which the revisers have felt bound to retain? There is great need of a good flowing translation of the Bible into current English, which will make it a book that one can take up and read, not merely for edification, but also for interest.

Moreover, no effort to make the Bible more intelligible can afford to ignore the light which criticism throws upon it. For instance, in this particular volume how much help might be given to the ordinary reader, if the appendices to Judges were put in their true place chronologically, if those narratives which were more primitive were printed in the body of the text, and secondary ones which break the thread of the history were relegated to footnotes. Particularly in I Samuel it would be invaluable to exhibit the unbroken onward flow of the story of the main underlying document and to put in footnotes or appendix the "doublets," which now confuse the reader so completely and make it so impossible for him to get a clear idea of Saul's reign and of the beginning of David's reign. When so much needs to be done in the way of new and better translations of the Old Testament and adaptation of the results of criticism to the wants of the layman, it is almost irritating to see a work come out which contents itself with printing the Revised Version over again, simply leaving out the numbers of the verses and making new chapter-divisions. (Macmillan. pp. 260. 50 cts.)

It is doubtless true that Christian thought to-day has a strong tendency towards Christ. No one would stay the tendency, so long as it be in a healthful way. If it make Christ's teaching the norm of all other teaching, and Christ Himself the energizing life for all other living, no one but will rejoice in it, for it must be wholesome; but if it make Christ's teaching not simply germinal, but complete — final in its content for all other teaching and Himself no more of an energy than is found in being the mere ethical model for life, then the way is lacking in health, and disease is at its end. Mr. Robert E. Speer's *Studies of the Man Christ Jesus* is a study of Christ's character, rather than his teaching. The aim is not to present us with a life of Christ, but to give us a study of Christ Himself, in order that we may know what He is in Himself, and what He is for us who are his disciples; as such, however, it impresses us as a healthful book.

Few, indeed, of our younger men would be better able to serve us in this direction than Mr. Speer, a man of studious habits, well supported by a generous reading, a man of rare Christian character and a true sympathy of Christian heart, and a man of large experience among men — especially young men — and a fine enthusiasm in guiding them into the things of God's Word. These qualities lead us to expect much as we come to this little book, and we do not find that it disappoints us.

The first few pages are given to some introductory hints about the youthful life of Jesus. These are followed by a review of his plans and methods of work, in which, naturally, his character keeps coming to the front. Then the character itself is more carefully considered in some of its active and passive traits, in the testimony borne to Him by the different relations into which He came, and in some of its more extraordinary traits, to which is added the evidence, which comes to us from his bearing at his trial and death. All this is finally summed up in a chapter on "The Significance of the Man Christ Jesus."

The author presents his thought to us in an attractive way. He shows us this character as a most winsome one and yet as one which is thoroughly livable to-day — which thoroughly ought to be lived. It is always held up to us as unreachable in its Divine perfection, and yet as inspiring in its possibilities for our human selves. This paradox grows as the chapters proceed, reaching its full statement in the final chapter, where all that has been said about the humanity of the character is thrown over against the affirmation that Christ is far more than an ethical model. He is the world's life, by which any man who will may live to life eternal, and without which even the study of his character is for naught. This book, then, is one which should be of real service to its readers. It indulges in none of the vagueness of Gordon's "Consciousness of Christ." It does not bring up the doctrinal exclusiveness of Watson's teachings of the Master. It puts the character before us plainly, in itself, with a full confidence in its historical presentation to us by the Bible record, and a full reverence for its unapproachable Deity, its separation from us in kind, and at the same time tells us it is there to be reproduced by us in our daily living. It is thus, in its way, a contribution to a right presenting of Jesus before men. Is it not well to be thankful for all such efforts — from a' Kempis to Stalker? Do we not always need Christ lived? Have we been really wrought upon by the sacrifice of His life except as we are spontaneous in the reproduction of his character; and for every guide to such reproducing are we not to give thanks?

This book is the outcome of addresses to college students at Northfield and elsewhere, and is intended largely for use in Bible classes. It has, perhaps naturally, some of the defects which belong to such origin and purpose. It has too much divisionalness in the treatment. The points are over numerous and might, at times, be felt by some to approach even to the trivial. This is possibly necessary in a manual. We wish it were not. But there is certainly too much quotation from other writers. We think enough of our author to be willing to have more of himself and less of others. It is a fault which runs through both of his other books, "Studies in the Gospel of Luke," and "Studies in the Book of Acts," though not to such a marked degree. Were he to write this book on Christ into a larger work and treat his subject more profoundly, the most of this citation element would have to disappear. It occupies an unfortunate prominence in the book as it is. These, however, are small criticisms. It remains that the book must be largely helpful to those for whom it is written, and no one who reads it with a personal knowledge of its author but will be helped the more by what of the writer he feels in it. (Revell. 18mo, pp. 245. 75 cts.)

Bible study for the layman suffers nothing in being placed upon and kept on a self-respecting level. Unfortunately, it is associated so with the indifferent teaching of the average Sunday-school and its demoralizing lesson helps that the tendency is to drop it as soon as possible and relegate it to the professional interest of the minister. If the layman could be brought to the Bible itself—to study it for its own sake—if he could be made to feel that to know its history and its geography, to have an acquaintance with its writers and the books they have written, and to be possessed with an intelligent understanding of the present problems of criticism which gather around it, belongs to a liberal education, perhaps this tendency would disappear—in spite of the Sunday-school—perhaps the Sunday-school would be bettered.

Professor C. R. Henderson's contribution to the series of "Hand-books for Young People" would seem, from its title, *The Development of Doctrine in the Epistles*, intended to help in this good direction. It claims to present the Epistles' teachings in their development which ought to give one great aid in understanding the Epistles and gaining a new interest in what they teach. It begins well. It prefaces the teachings which it presents with a chronological survey of the Epistles themselves, giving the best approximate dates of their origin and a brief statement of the reasons which made their writing necessary, all of which is quite essential to any rational grasp of their teachings. We must have relative positions if we wish a perspective, and we must have perspective if we wish a realizing view. We regret that the spirit of the preface has not been followed through the main portion of the book. This presents to us the Epistles' teachings on the several themes of, (1) Divine Revelation, (2) God and His Works, (3) Man, (4) Christian Salvation, (5) The Church, (6) The Unseen Future, (7) The Kingdom of God. It would have been of real service had the teaching at these points been given us with some regard to their original settings. We could then have felt the significance and meaning the writers intended should be in what they wrote, and anything less than this is not getting at what they taught. These chapters, however, give us, after all, simply a small scheme of systematic theology, backed by a large scheme of proof-texts, taken indiscriminately from the different writings and accompanied with liberal citations from eminent modern authors and practical suggestions from the writer of our book himself. This necessarily results in a loss of personality in the teachings presented and renders impossible a presentation of doctrinal development which the title suggests.

Perhaps this book is preceded in its series by one which takes up this development treatment of the doctrines. Systematic theology should be preceded by Biblical theology, and we may thus do it injustice, though we feel its title would even then be wrong. (Am. Bap. Publ. Soc. 16mo. pp. 121. 50 cts.)

Conciseness of expression combined with clearness characterizes *The Holy Spirit in the New Testament*, by William Campbell Scofield. It discusses all passages in the New Testament referring to the Holy Spirit, grouping them somewhat for convenience of treatment, and commenting on each in a temperate and suggestive manner. This book will prove helpful to those who seek to know what the Word teaches on this important theme. (Revell. pp. 302. \$1.00.)

The Theology of Peter and Paul, by Augustus Schultze, aims to set forth the teachings of each of these Apostles in their own words under the following rubrics: God the Creator, Sin, Christ, the Saviour, Personal Salvation, Christian Virtues, the Church and Final Things. That is to say, it is a simple collocation, first, of the teachings of Peter as found in his two Epistles and in the Book of Acts; and second, of the teachings of Paul as found in his Epistles (Hebrews included) and the Book of Acts. The Revised Version is used, and Dr. Schultze has carried out his purpose with a fair degree of success. (The Comenius Press, Bethlehem, Pa. pp. 136. \$1.00.)

In his Yale Lectures on Preaching last spring Dr. Henry Van Dyke, of New York, took the rather unusual method of dealing with the matter, rather than the manner, of preaching, and made his theme *The Gospel for an Age of Doubt*. The published lectures bear this title. The message of the pulpit of to-day should center itself on the living "Person" of Christ. In his historic reality is the starting point for the proclamation of the Gospel. The author does not, however, conceive the historic personality, which is the center of faith, to be the rather pallid image of the Man Jesus of Nazareth, nor yet as the incorporation of an excellent religious idea. He is really Divine. But, though he is the "Unveiling of the Father," He is also the expression of "The Human Life of God." Theological definitions, especially as shaped and interpreted in the terms of a philosophy which is no longer sympathetic to our age, makes sorry work of defining the relations of the humanity and the divinity of Christ; but only when both are truly apprehended and when both are strongly grasped does the real Christ appear. Christ—not the Bible, the Church, or the Reason, is the "Source of Authority." He is the Source not only as to rightness of deed, but also as to truth of thought. There are three teachings of Christ which come especially near modern life. The teaching of "Liberty," with its concomitant of moral responsibility for the individual, as opposed to the current tendency to accentuate a fatalistic heredity; the teaching of "Sovereignty," which is the loving sovereignty of a divine father, not simply rigid, uncompromising law, expressing itself in election or preterition; the teaching of "Service" of one's fellowmen in the love of Christ. The style of the lectures throughout is strong, graceful, and eloquent. They are excellent models of rhetorical form. The thought is clear, and the author has an unusually happy faculty of letting light into dark places. His mind is evidently saturated with the very newest theological literature, and one feels the strong tide of its new enthusiasm, but, at the same time, the author is not carried off his feet by it, and the atmosphere of modern art and literature is round it all. There is a singular inspiring and freshening quality to the work. Things that have been thought of a thousand times take on a new life, and new lines of thought lead out invitingly from the discussion. It is a book which certainly should prove a helpful stimulus to a wide circle of readers. To the eight lectures above designated are appended 125 pages of notes, largely quotations from current literature, and an excellent index is added. The make-up of the book is very handsome. (Macmillan. pp. xi, 457. \$1.75.)

Professor Luther T. Townsend has long been known as an earnest

and brilliant writer and speaker along the lines of his latest work, and, as he himself says, his fundamental positions have changed little from those held by him twenty years ago. In the work before us he asks whether *Evolution or Creation* presents the explanation of how the human race came upon this earth. He suggests that there are three possible methods: (1) "That man and woman came without any supernatural or miraculous interposition whatever" by means of the "spontaneous generation of life at the outset," and afterwards by "evolution carried on through millions of years." (2) That there was an original creation of "germs or germ-stuffs. . . . But afterwards all the higher forms, including man and woman with their distinctive and marvelous endowments of thought, will, and conscience have been achieved through perfectly natural processes." (3) A method which "differs from both these others in this, that it interprets the Bible account of creation literally, and, therefore, finds a miracle-worker, present and active, at every stage of world-building and of man-making." The second view, since it is a "compromise measure," will, "like most compromise measures, fail to satisfy anyone." He draws sharp, accordingly, the contrast between a thorough-going naturalism and an exact literal adherence to the Biblical details. By this method he finds himself opposed to the great body of earnest thinkers in the realms of both natural science and theology, but, on the other hand, is able to quote most effectively from the same class of writers in opposition to the views he antagonizes.

The book contains much excellent material critical of the dogmatic claims of the ultra-naturalistic evolutionists, such as Haeckel, and supports by sound reasons a protest against the hasty conclusions, archaeological, and other, which, from time to time have been adduced to prove the almost limitless antiquity and degraded savagery of primitive man. On the other hand, when the author says, "The hypothesis that animal life, including man and woman, originally came upon this earth from some kind of life-forms lower than itself, that had their beginning in spontaneous generation, maturing through evolution by natural selection, survival of the fittest, or in any kindred ways, is at the present stage of scientific inquiry not supported as a whole, *or in any of its parts* (italics ours), by a single well-established fact in the whole domain of science or philosophy" (p. 75), he need not be surprised if some readers, even after a careful perusal of the subsequent pages, do feel that "the indictment should be regarded as a piece of insolent clerical dogmatism." As we have observed, the volume contains many excellent criticisms of extreme scientific speculations, but to undertake to support such an "indictment" as the foregoing in a volume of this size, to say nothing of its abstract possibility, is simply preposterous.

The author sustains the literalness of the narrative in Genesis by the following hypothesis: The whole creaturehood shows the principle of type and anti-type, *e. g.*, as seen in the relation of the fin of the fish to the hand of the man. The Biblical account of creation is not meant to be a description of the aeons through which the earth took its present form. The resemblance of these accounts to the events in geologic history simply shows that these events were the types of that which was to come. The glacial age, somewhere about 10,000 years ago, and the subsequent rains swept the earth almost bare of

vegetable and animal life. At the close of that period, God, in six literal days, from the existing void and waste, disclosed sun and moon, covered field and mountain with the maturing herb and forest, supplied the sea with fish, the land with beasts, and made man. All this is proved by an argument which can be reduced to this: A creative act of God must be admitted somewhere in vital history. If God could make a bit of bioplasm, he could make an oak forest. Hence, he did the latter.

A rather exceptional illustration of the author's tendency to extreme literalism may be seen in his argument for the making of Eve from Adam's rib. He has already shown how the creator of the earth and Adam was really Christ; he then turns to the making of Eve. "For a moment let us examine the details of this remarkable Bible narrative. Heroic treatment was the one best known to the ancients. They would have had the gods bind Adam on a rock, and then have had a bone wrenched from his side with such force that the man's outcries of pain could have been heard through all the groves and among all the hills of Paradise. Christ was a skilled surgeon, and afterwards was known as the great Physician. His method and treatment, therefore, would be wise.

"In the Public Garden in Boston is an expensive granite monument, commemorative of the discovery in that city of ether as an agency for relieving pain during surgical operations. In the creation of the first woman is anticipated this most merciful discovery of modern science. Christ caused a deep sleep to fall upon the man, as the record goes on to say; or employing medical phraseology, the man was 'etherized.'" (p. 281f.) It is obvious that the friends of Horace Wells and Dr. Morton must both abandon their claims, and peace can brood once more over Hartford and Boston.

The book shows wide reading continued through many years, — in fact, the author frequently loses his historic perspective in quoting authorities, a matter of the utmost importance in the treatment of this subject. The book has in it much valuable material, but is weak through the extremeness of the positions taken. (Revell. pp. 318. \$1.25.)

American students are in no danger of knowing too much of the history of philosophy. As Dr. Woodrow Wilson, in his brilliant speech at the sesquicentennial celebration at Princeton, pointed out, the American tends to attempt constructing from the beginning without waiting to learn the lesson of the past. In no sphere of thought is this process more fatuous than in the department of philosophy. The translation of Weber's *History of Philosophy*, by Dr. Frank Thilly, of the University of Missouri, is, therefore, to be welcomed as a means of making accessible in a thoroughly readable form one of the best outlines of philosophy we know of.

There are three typical methods of writing a history of philosophy. The first is that which appears in the common "Repertorium," and which may be characterized as the skeletonic. It gives in compactest form an outline of the systems of different philosophers without much reference to the progressive development and interrelation of thought. The second is the history of concepts, in which the attention is given almost exclusively to a display of the ongoing and interaction of

ideas, the individuals serving as hardly more than pegs on which to hang them. This is the method of Windelband's work. The third method is the biographical, in which the author tries to make live again the writer and his thought. Lewes' "Biographical History of Philosophy," which Windelband justly characterizes as "a book destitute of all historical apprehension, and at the same time a party composition in the spirit of the Positivism of Comte," may serve as a somewhat grotesque example. That for popular reading and for facile apprehension of the subjects treated the last method, with its essay-like style of treatment, is much the most successful, is seen in Professor Royce's interesting work on the "Spirit of Modern Philosophy." This is the method which Professor Weber employs. The excellences of the work are, first, its clear style, admirably preserved by the translator; second, the judicious distribution of space, about one-half of it being devoted to modern philosophy — for, however true it may be that the ancients worked all the veins of thought in which philosophy since Descartes has been digging, it will be impossible to convince the nineteenth-century student of it if he does not know what has busied the thought of modern philosophers. A third excellence is the full bibliographical references. Here the translator has greatly added to the usefulness of the book both by additions to the foot-notes and by the Bibliography at the close of the volume. Fourth, the skill with which he sketches the interrelations of different philosophical systems should be mentioned. A notable instance of the latter is his sketch of the way in which the Idealism of Fichte, Schelling, and Hegel developed out of Kant. Fifth, his concise statement of his personal judgment as to what the study of the History of Philosophy teaches as to the true philosophical standpoint is noteworthy. The criticism may be made that such a "conclusion" is out of place in a history, for the business of history is not to draw conclusions, but to point to them. Now, quite apart from the fact that, from our point of view, the conclusions drawn seem justified by the facts, there is a great advantage to the student of a History of Philosophy in having, at some time, a frank expression of the author's own view. It gives a suggestion as to the unconscious bias which, in such writing, one must always feel may have tinged the pure objectivity of the author's presentation. We would commend the book, on the whole, as, in our judgment, the best short hand-book on the subject available. (Scribners. pp. xi, 630. \$2.50 net.)

The indefatigable editor of the "Monist," Dr. Paul Carus, has issued a revised edition of his *Primer of Philosophy*. The book, evidently, as the author says, "is not expressly designed to give instruction to beginners in philosophy," and we cannot agree with him that "it is eminently available for that purpose." This is not because the language is too technical, but because it lacks that closely knit, logical quality, which is fairly to be expected of a primer setting forth the principles of a well-articulated system, such as the author wishes it to be understood that his is. We have before had occasion to make sufficiently explicit reference to the trend of thought manifest in other works by the same author. It is only necessary here to say that the present

volume presents in a thoroughly characteristic, and on the whole clear, form both the philosophy and the religion which its author would see substituted for those now in vogue. As such it is an interesting contribution to current literature in the field of the philosophy of religion. (Open Court, Publ. Co. pp. vi, 242. \$1.00.)

Christian Ethics is a ponderous, but powerful, book, containing the Bampton Lectures for 1895, by Thomas B. Strong. In style and diction and method of unfolding an argument very many pages could be sensibly enlivened and relieved, with great advantage to their utility and force. But, heavy though it is, the volume is thoroughly worthy of careful attention. It handles lofty and important themes, with a masterly order and disposition of thought, and with an exhibition of high scholarship. It treats, (Lect. I) of the practical inefficiency and sense of failure of ancient Greek and Jewish conceptions of morals; (Lect. II) The advance in ideal and vital force brought by Christ and the Apostles; (Lect. III) The three theological virtues; (Lect. IV) The four cardinal virtues as seen in pagan and in Christian Ethics; (Lect. V) The relation of theories of sin to morals; (Lect. VI) The place of reason in morals; (Lect. VII) A study of the influence of the Reformation in separating Morals and Religion; (Lect. VIII) An appeal for the reunion of Morals and Religion in church life.

Appended to various of these lectures are extended notes. These, more than the lectures themselves, give the book its solid and substantial value, and evince the breadth and maturity of the author's learning. Thus, the single note upon Lectures III and IV, covering 64 pages, forms a fine historical treatment of the seven virtues, while the two notes appended to lectures V and VI, upon the bearing of Sin and of Reason upon Morals are splendid exhibitions of the author's learning, purpose, and power.

Specially worthy of mention, also, is the discussion in the two closing lectures of the disturbance and the repair of the true relation of the religious and moral problems in the church. Here is disclosed a profound sense of the nature and baleful issue of our overwrought modern individualism; as also a remarkably sober and well-balanced, and yet trenchant, study of the lack and need and true place of discipline in our modern church life. Another notable excellence is the exhibit of Philo's Ethics, pp. 143-164, far outdoing Luthardt.

Features that impress us as faults are the title, which is much too broad for the book; the failure to properly estimate, or even to state the evangelical element in Hebrew Ethics and in the Sermon on the Mount; and his rating of reason *above* volition in ethical character, whether Divine or human, and in ethical theory. Why must our writers forever overwork or else underrate coefficients in character that in Scripture and in the nature of things, in the psychology of God, and in all sane experience of man are entirely co-ordinate and harmonious, and fully equal in honor and power? (Longmans. pp. xxvii, 380. \$5.00.)

We have now received the third volume of Hunter's *Outlines of Dogmatic Theology*, the first two volumes of which work were noticed in the February *Record*. This closing volume contains eleven Treatises, on Actual Grace (its nature, necessity, distribution, and relation to

free-will); Justification (its requisites, nature, relation to virtues and merit); Sacraments (their nature, action, requisites); Baptism; Confirmation; The Holy Eucharist (real presence, transubstantiation, satisfaction, indulgences); Extreme Unction; Order (as a sacrament, Anglican orders, the hierarchy, celibacy); Matrimony; Last Things (death judgment, hell, heaven, purgatory, end of world, antichrist, resurrection, millenium, worship of saints, relics, images). The book is designed by the writer "to make the knowledge of the faith and practice of the Catholic church accessible to all intelligent readers of English." It is a digest of Catholic treatises, with frequent comparison with other views, notably the Anglican. While the author never swerves from Catholic traditions, he never betrays any bitterness or disrespect towards other faiths. The work is marked throughout by utmost clarity, simplicity, and brevity. He is often faithful to suggest divergence of view among Catholic theologians; but he always avoids entanglement in any debate, contenting himself with a statement of dogmas as commonly agreed upon and authoritatively announced. It forms, thus, an excellent statement in English of the system of doctrinal tenets characteristically Catholic. The work belongs to a series of English Manuals of Catholic Philosophy, of which ten volumes have now appeared. (Benzinger Bros. pp. xv, 495. \$1.50.)

Protestantism, by Edward P. Usher, aims to be at once a plea and a demonstration that a person whose belief is extremely meager may still be fairly reckoned a Christian under the constitution of the English church and of the Protestant Episcopal church of the United States. In conducting the discussion the author aims to show mostly in words of other writers the historic evolution of Christianity through the early, the scholastic, the Reformation, and the modern or "liberal" period; the true nature and the necessity of toleration; the identity of religion and morality; the true estimate and interpretation of Scripture; the proper relation of religion and science; the low value of miracles; the absurdity, tyranny, and harmfulness of creeds; and such statements of various of the leading doctrines as will form a working theology for the broadest platform of tolerance. In these latter chapters God is described as leashed within an elaborate harness of "limitations, viz., mathematical, ontological, moral, creative, evolutionary, and developmental," and a further "something intractable" in "matter and force and the eternal constitution of things"; the miraculous conception and deity of Christ are denied; the Holy Spirit is declared to be the higher and nobler nature in man, and is found in Caesar and Napoleon, as well as in Luther and Cromwell; prayer is "in its essence communion with the Divine Spirit which is within you"; forgiveness is "a process, a growth, a progressive change of character"; the Devil "is nothing more nor less than our inherited tendency towards evil"; atonement "is the reconciliation of man's lower nature and man's higher nature," etc. This, and such as this, Mr. Usher avers to be Christianity in its primitive, simple, and essential form, and that the real theory of the English Church is in no essential discord with this view. In a word, the book aspires to deify human conscience and to gain for it the supreme place in the two branches of the Christian church above named. (Lee & Shepard. 1897. pp. 440. \$1.50.)

The series of Present Day Primers has made a reputation for scholarly quality and great compactness. The *Primer of Roman Catholicism*, by Rev. C. H. H. Wright, maintains this standard. It is a brief examination of the doctrines of the Church of Rome in the light of Scripture. It is moderate in tone, careful in statement, and abounds in Scripture references. It states accurately the great differences between Catholic and Protestant doctrine, and defends the latter. It is a very useful handbook. (Revell. 18mo, pp. 158. 40 cts.)

Studies in Theological Definition, by Frederick Palmer, is an attempt to restate some of the great creedal doctrines in the terms of to-day's thinking, and the book is well worth reading. The author starts with the idea that "there are certain conceptions necessary to each individual's understanding of himself," and seeks to disentangle these from each other and form the implications in which each has become embedded. He concludes that the idea of necessary thought "presupposes that the universe is an organism," and that organic life as applied to God, "discloses in him a triune nature and makes necessary the creation of the world and a historic incarnation." Applying this thought of organic life to the relation of man to God, Mr. Palmer discovers repentance, forgiveness, vicariousness, atonement, and salvation as necessary implications. Each of these "theological definitions" is given a separate chapter in the book, and each is interpreted in essential harmony with historic Christianity. Then follows a chapter on the Church as an expression of organic life, and here the peculiarities of the author crop out. He is evidently a moderate High-churchman, but not a Ritualist. The book closes with some criticisms of the Andover movement. (Dutton. pp. 294. \$1.25.)

The Origin and Development of the Nicene Theology, by Professor H. M. Scott, D.D., consists of six lectures delivered before the students of Princeton Seminary, with added footnotes. The work displays ability and learning, and contains much trenchant criticism with which we are in hearty accord of some modern tendencies. But it is violently polemical, and the author does not always treat his antagonist with fairness and justice. The Ritschlian theology and the Harnackian view of the history of doctrine are singled out by Professor Scott for final reprobation and utter demolition. The fatal charge against these, according to Dr. Scott, is that their advocates have prejudiced views on the subject, and that they misuse and misinterpret the sources. Unfortunately, the work before us is a painful example of the very thing reprobated, and it has the added defect of misrepresenting the teaching of living theologians, on points regarding which there should be no dispute as to the import of their words. For example, Dr. Scott says, on page 69, that "Harnack tells us that the first Christians perverted the Gospel by putting the Person of Jesus in place of his words." It is unfortunate that no reference is given to substantiate this statement, which we venture to pronounce a misstatement. In his *Dogmengeschichte*, Bd. I, S. 55, Professor Harnack advocates directly the opposite view. But, on page 61 of the work before us, Professor Scott says that "What Jesus said was the holiest thing in Christianity," thereby

leaving us to infer that the Person of Christ is, in his view, of secondary importance. Does our author wish to undertake the defense of that proposition? On page 112 Dr. Scott says (speaking of Ritschl and Marcion), "Both deny any personal relation to the supreme God." Again, we should be glad of a specific citation from Ritschl's works in proof of this charge, but none is given. On the same page it is affirmed that Ritschl "especially set aside the Virgin birth of Jesus and His resurrection as non-essential to our religion." Once more we would call for the proof. On page 129 Dr. Scott says (referring to the Ritschl school and the Gnostics), both "hold that ethics, religion, must become independent of the historical basis of Christianity." This is distinctly not true of the school as a whole. Even the Apostle Paul comes near being rated as a heretic by Professor Scott, who declares that "the original apostles were never inclined to accept Paul's fancies as the primitive Gospel" (page 50). And on page 80 the apostle's teaching is thus summarized: "What Paul himself preached was a simple Gospel about one true God and Jesus, who redeemed men and gained for them eternal life by His death and resurrection." If one of the Ritschl school had put forth such a summary, the passage would have been held up for special reprobation. Professor Scott asks triumphantly (page 106), "What is Greek rhetoric, save the best form of human rhetoric? And what is Greek logic, but just what Sir William Hamilton declared all logic to be, 'the science of the laws of thought as thought'? And what was the current philosophy of Greece other than just the philosophy which always appears when the best human reason turns towards the problems of God, man, and the universe?" There is, then, no possibility of perverting the Gospel of Christ by any amount of Hellenization, and the whole argument against the Ritschl school falls flat. Yet, Harnack's "pessimistic view" of the development of Christianity is scarcely so hopeless as Professor Scott's would seem to be, for, on page 250, the latter declares that "the Church fell again into two classes; ordinary Christians who were saved by the potent mysteries of the sacraments, and ideal Christians — the monks — who saved themselves by good works and ecstasy; but both had lost sight of Christ as the perfect Redeemer of men." And again, on page 218, he says, "the very Christological development, which is the glory of Greek theology, hindered a full apprehension of evil and guilt," and (page 220) "the analysis of Christ into the Divine Logos and Jesus the Messiah, to meet heathen and Gnostic criticisms, instead of bringing greater unity into the teachings about salvation, rather promoted a kind of dualism." The first three and the last two lectures of this work are a tirade against the Harnackian theory of the perverting influence of Hellenism. The fourth lecture adopts the Harnackian theory and almost out-Herods Herod. (Chicago Theological Seminary Press. pp. ix. 390. \$1.50.)

We hear much nowadays, especially in circles which claim to represent that which is newest in Christian thought, of the prophetic function of the ministry as the interpreter of God and His ways to the age. Anyone who desires to know what the conception of the prophetic office of the ministry is, in the view of many of the more distinguished

of the liberal school of the day, will be interested, therefore, in the little volume, in which, under the title of *Prophets of the Christian Faith*, Rev. Drs. Abbott, Brown, Matterson, Dods, McGiffert, Freemantle, Harnack, Fairbairn, Munger, Allen, and Farrar, present brief sketches of Isaiah, Paul, Clement of Alexandria, Augustine, Wycliffe, Luther, Wesley, Edwards, Bushnell, and Maurice, together with a discussion of the prophetic nature and obligation. The sketches, though each compressed to the compass of a newspaper article, and unequal in quality, are in the main striking and often suggestive; but the chief feature of the little volume is the clear impression which it leaves on the reader of the nature of prophecy, ancient and modern, as it is pictured by the school of thought to which the collaborators belong. (Macmillan Co. pp. vi, 241. \$1.25.)

The Rev. Robert M. Patterson, D.D., is evidently a very ardent Presbyterian, and, in his *American Presbyterianism in its Development and Growth*, he gathers a mass of valuable statistics to show how greatly that denomination has increased in the state of Pennsylvania, and then in the nation at large. He thinks that these figures prove the modest claim that "the Presbyterian church, in the truths to which it witnesses in its standards and preaches from its pulpits, in the principles of its ecclesiastical government, in its mode of worship, and in its methods of administration, is the one of the Christian churches which is pre-eminently adapted to this country." We notice no credit given to the Congregationalists for their assistance in its growth through the "Plan of Union." (Presb. Bd. pp. 132. 50 cts.)

The Lyman Beecher Lectures on *The Cure of Souls*, by Dr. John Watson, have been so cordially received and so fully reported in the religious newspapers that an extended notice of them is not needed. Only an additional word of welcome and appreciation is necessary. The volume is admirable for just what it claims to be in the preface, — helpful suggestions to the average minister. Many courses of this kind exploit the higher ranges and discuss the more intricate problems of a preacher's work; but this lecturer puts himself on the level of the young theological student, and aims to give him help on practical questions which perplex him at the very outset of his ministry. Very much that he says goes over ground ordinarily discussed in the class-room of Practical Theology in the Seminary; but all he says is illuminated by the author's experience and his genius, and has about it the charm of his personality. To one who heard any of these lectures, there is lacking in the book the exquisite delight of the lecturer's presence. There is, somehow, less in the book than in the addresses as delivered. This is no disparagement of the volume, but a tribute to the orator.

This volume is not altogether a discussion of preaching, but of the pastorate. The book is rightly entitled. He treats of the "Machinery of a Congregation," "Public Worship," "Pastoral Methods," and a "Minister's Care of Himself," as well as of the "Technique of a Sermon." His chapters on "Theology, the Theory of Religion," and the "New Dogma," are designed to discuss the practical bearings of courses of religious thought on the pulpit message. He judiciously

avoids polemics in this connection. He incidentally discloses his deep appreciation of the necessity of theology to practical work. He has some very judicious things to say on church organization, and, evidently, is not carried away by over emphasis of mechanism. The lectures are very methodically laid out, and are fine examples of how order and articulation may aid the flow and freedom of thought. The stories told are capital, and throughout one feels the delicate and charming humor which has so delighted the readers of Ian Maclaren. Judged by an exacting standard of thought and originality this is not the greatest in this valuable course of "Yale Lectures," but for fitness to help students, for which the course is established, it is doubtful if any has been more successful. (Dodd, Mead & Co. pp. x, 300. \$1.25.)

Christianity and Social Problems, by Dr. Lyman Abbott, is the outgrowth of articles contributed to the "Outlook," "Forum," etc., and of lectures delivered at Meadville Theological School, and at Haverford College. They reflect lines of social thought familiar to the readers of Dr. Abbott, presenting, however, ground for more elaborate treatment than he has hitherto given himself. Everything written or spoken by the author is characterized by remarkable clearness both in arrangement and style. His simplicity and directness of spoken discourse is very manifest in this volume, and makes it easy and delightful reading. The book shows wide reading and acute observation. It is free from minute technicalities in exegesis, and traces the broad teachings of Christ on the themes selected. His method suggests doubt or dissent occasionally, owing to his slender induction of Scripture passages. We feel that he sometimes overweights the significance of some Scripture teaching, and overlooks entirely other passages; so that the book cannot be regarded as a full and satisfactory treatment of the theme. But on large, broad lines it is very helpful and suggestive. He says some excellent things about the Founder of Christianity, and overlooks others which manifestly bear upon his discussion. He says some trenchant words on Christianity and Communism and Socialism. He has a good chapter on "The Family and Divorce"; but essentially weakens Christ's law by a curious argument on page 154. In his chapters on "Christ's Law of Service" and "Christ's Standard of Values," we feel the force of the general principles evolved, if we cannot always accept his particular applications. His "Settlement of Labor Problems" grows out of principles regarding "Laws for Personal Controversies" discussed in a previous chapter, and based upon Christ's words in Matthew xviii: 15-17, regarding offenses between Christian brethren. We feel the truth and the force of the principles deduced; but, as we fail to find any other quotation from the Gospels in the Chapter, this passage seems a slight basis for the discussion of his theme. The chapter on "Christianity and International Controversies" will be read with much interest in these days. He has an interesting chapter on the treatment of criminals, and while strongly and justly espousing the newer methods, he unduly subordinates some views of punishment which have, nevertheless, abiding elements of value. It is refreshing to find a volume on social questions which treats "The Social Evil," one of the most vital of all, which, however, a false delicacy generally

overlooks. This, we know from the "Outlook" columns, was preached in his church.

This is a significant book, as pointing to other books which are yet to be written with greater care and thoroughness of exegesis. Much as we read of Christianity and social problems, there is no book, of which we know, which makes a scholarly attempt to arrange and discuss the full teaching of Christ's life and words on these vital themes. (Houghton, Mifflin & Co. pp. 370. \$1.25.)

Professor Arthur Fairbanks of Yale University has given us, in his *Introduction to Sociology*, a most valuable contribution,—brief, clear, and judicious. His object is not to discuss practical problems, but to present a discussion of the fundamental principles which underlie the science. In his introduction he treats of the proper sphere of sociology as a science, and describes its relation to other sciences. He treats with great fairness the various meanings of the word, and shows unusual discrimination in judging the relative worth of various claimants to emphasis in the study.

His discussion of the organic character of a society shows that he is not carried away by biological analogies, while, yet, he admits all that can be fairly claimed for the physical basis of society. In his discussion of "association," the relation of man in society, he gives a concrete estimate of forces which are often presented more vaguely under the term "solidarity," and under the rather ambiguous term "social mind," he gives due emphasis to the individual and psychical factors which must enter social problems. The same well-balanced views underlie his estimate of "causes of social activity," which he discusses under the two main points of man's needs and man's emotions. He classifies social activities according to the stimuli from which they spring in four groups, (1) Economic, (2) Social (including domestic), (3) Political (and Legal), (4) Psychical. These modes of social activity he discusses at length in chapters on "Industrial Organization," "The Family as a Social Unit," and "The State as an Organ." He does not adequately and separately discuss the psychical activity of society,—a manifest defect in the book. The last five chapters would logically appear earlier in the volume, as it seems to us. One feels that the book, admirable in so many ways, should have gone further to carry out more in detail the classification proposed. There is a suggestion of incompleteness incident to the laudable attempt to make a briefer discussion than is wont in this field. In the desire to be scientific, and to carry weighty lines of thought in a scholarly way, the author is sometimes obscure in his style. For the general reader, as for the pupil (if designed as a text-book), the volume is lacking in concrete illustrations. In avoiding particular discussion of practical themes, it seems that the author has not availed himself sufficiently of applications of his principles. This would not have detracted from the scientific value of his work, and would have made it more helpful. (Scribners. pp. xv, 274. \$2.00 net.)

In the very first century of the Christian era there were many who, apparently, were not satisfied with the simple accounts of the life of Christ as given in the Gospels. In order to supply the deficiencies in

those accounts they wrote stories telling what they supposed he must have said and done in certain circumstances. Since that time there have been those in every age who have felt the same lack in the Gospel narratives, and have sought to make Jesus more real to men by telling the story of His life just as other life stories are told. And yet we question very much whether the stories constructed to-day, widely different in style though they be, are any more effective for the present time, than were the Apocryphal Gospels for their time. There is no doubt that these stories are much liked by many people; in many cases they may do what could not otherwise be so well done; they may give to some a sense of reality in their reading of the Bible which has not existed before; nevertheless, we question the wisdom of the method. Two books are before us which attempt to fill in the blank spaces in the Gospels, and by weaving explanations and exegesis into a story form to awaken interest. One of these is *The Quiet King*, by Caroline Atwater Mason. (Am. Bap. Pub. Soc. pp. 304. \$1.50.) The author shows an evident desire to conform her story exactly to the latest results of exegesis and archaeology, and she does so. The story of Christ's life is put into the mouths of eyewitnesses, and fictitious characters and incidents are sparingly used. Ten half-tones of celebrated paintings embellish the volume. The other book is, *John, a Tale of King Messiah*, by Katherine Pearson Woods. (Dodd, Mead & Co. pp. 346. \$1.25.) This contains more of the novelist's art in plot and description, but also more of imagining what the true circumstances must have been, where the Gospels furnish only hints. There is always danger in handling so sacred a theme with so free a hand. That the author has succeeded better than some may be admitted; that she has sometimes failed is clear from our point of view. It is certainly unfortunate that she should take occasion to accentuate the unwarranted legend which makes Mary Magdalene a courtesan. These books are good representatives of their class, but, after all, we much prefer to have the simple narratives of the Gospels, the evidence of whose inspiration only appears clearer, with every attempt to rewrite their matchless story.

Conflict and Conquest, by Geo. C. Needham, is the story of an Irish priest who incidentally, while a priest, became interested in certain personal views of religious truth and experience which led him to leave the Roman Catholic Church. If designed to reach Irish readers the broad Hibernian language of parts of the story may possibly be effective, but for most readers the tone of the book is rather cheap and not very serious. The story is told of the ruse by which he left the impression among his old people that he had been drowned in Ireland, so as to reappear in America and take up his work as a Protestant. The reader loses much of the interest he might have in the hero's spiritual experiences from a certain contempt for a cowardly escape from the responsibilities of his decision. The book may be designed to show that this was necessary for his safety. If so, it does it at expense of his courage and integrity. (Am. Bap. Publ. Soc. pp. 123. 50 cts.)

We have read *Chosen of God*, by Rev. Herbert W. Lathe, with unwonted interest and admiration. It is a finely glowing Biblical descrip-

tion of the Christian life in its origin, nature, course, and goal. It is throughout alive and alert and aglow. We wish it might be widely read. It handles deep and lofty themes plainly, strongly, and with a pure and fine spirituality, that is most refreshing and wholesome. It discloses in a triumphant spirit the solid foundations, the splendid pillars, and the heavenly arches and capstones of our Christian faith and life. It is certain to be an inspiring influence. (Revell. pp. 306. \$1.25.)

The *Biography of Adoniram Judson Gordon*, by his son, Ernest B. Gordon, gives the story of an earnest, useful Christian life. Dr. Gordon was known and loved by a large circle of friends in his own denomination, and exercised a wide influence beyond by the singular force of his spiritual life, by his earnest and fruitful labors in the pulpit and in the community, and by his bold and persistent defense of certain views in religious thought and practical reform. His ministerial life, with the exception of a few years in Jamaica Plain, was spent wholly with the Clarendon Street Baptist Church, Boston, where he labored for nearly thirty years. He wrote several books, the best known of which are "In Christ," and "The Ministry of the Spirit," reflecting the depth and earnestness of his personal spiritual life. He was deeply interested in the temperance cause, and one of the most eloquent and successful advocates of missions. At one time he was editor of a religious paper, and at another the founder and organizer of the Mission Training School in Boston. He was one of the most active coadjutors of Mr. Moody at Chicago and Northfield. But he was pre-eminently the energetic evangelistic pastor. In his conception of his office, in his method of work, and in his theological position he closely resembled Mr. Spurgeon. His theological views were extremely conservative. His principles of reform were strongly radical. He was an ardent champion of the "faith principle," in raising money for benevolence, and he espoused the cause of faith healing. He was a decided premillenarian. Those who differed from him in many of their positions recognized his great ability, his sweetness and geniality, and the uncompromising earnestness and honesty of the man. All will recognize in him one of the most successful pastors, and one of the most spiritual men in the ministry of our day.

The book is not to be read as a critical estimate, but as a loving tribute. (Revell. pp. 386. \$1.50.)

The New York *Herald* offered a prize for the best poem on Abraham Lincoln. The poem taking the prize has now been published in handsome form under the title, *Abraham Lincoln, a Poem*, by Lyman Whitney Allen. The poem is broken into twenty-five parts varying in meter, each setting forth some phase of the life of the martyr president or of the stirring scenes with which he was connected. The conception is good and the treatment on the whole satisfactory. While there are some passages which are rather stilted, there are also some of considerable power. (Putnam. pp. 112. \$1.00.)

Those who think that all rich men are selfish ought to read *Famous Givers and Their Gifts*, by Mrs. Sarah Knowles Bolton. With characteristic art she sketches in an interesting way the lives of over thirty

men and women who have become known through their princely gifts. These are mostly Americans, and range from Stephen Girard to John D. Rockefeller. The example often repeated of the poor boy becoming rich is an encouraging one to the young men of to-day; and the equally clear lesson of the wisdom and blessedness of making gifts during one's life, we trust, will not be overlooked. We commend the book heartily; it is useful both for the facts it records and the lessons it enforces by example. Many well-executed portraits add interest to the volume. (Crowell. pp. 382. \$1.50.)

Two books by the Rev. J. R. Miller, D.D., have just been issued in neat form. The first of these, *Things to Live For*, while not strikingly original, contains stimulating suggestions upon various phases of the Christian life, and will be especially helpful to young people. Some of the chapter headings give an idea of its range. "The Seriousness of Living," "The Duty of Being Strong," "The Grace of Thoughtfulness," "The Hallowing of our Burden." The other book by the same author is *The Story of a Busy Life*, a memoir of Mrs. George A. Paull, known perhaps more widely by her maiden name, Minnie E. Kenney. She was a brilliant and accomplished woman, the author of many story books and much popular poetry, who overcame great obstacles and achieved large success in spite of discouragement and trouble. Her earnest Christian faith found expression in devoted labor for others. In many respects hers is an inspiring example, and yet we cannot forbear saying that she violated some of the plainest laws of life, and that her early death was the result of this wrong doing. To work and not to rest, to burn the candle at both ends, is not a model to be followed. Perhaps, as few are naturally inclined to this fault, the narration of it will not do much harm. (Crowell. pp. 271 and 275. \$1.00 each.)

We have not before called the attention of our readers, as we are now glad to do, to a book of vivid description of Home Missionary life, *The Minute Man on the Frontier*, by the Rev. W. G. Puddefoot. It is marked by his characteristic vivacity and humor, and presents a side of Western life that is difficult for Eastern people to fully realize. Such scenes as are here described will soon cease to occur in any part of this land as it becomes more thoroughly settled, so that for history, as well as present stimulus to missionary endeavor, the book is valuable. There are numerous half-tones scattered through the book, and a good portrait of Mr. Puddefoot forms the frontispiece. (Crowell. pp. 326. \$1.25.)

NOTES.

One hindrance to the wider use of the Revised Version of the Bible has been the high cost of good editions. This is now disappearing. The expiration of the exclusive privileges of the Universities of Oxford and Cambridge in the publication of this Version has been signalized by the preparation of a series of editions by the firm of Thos. Nelson & Co. These are all American made, are printed from a beautifully clear type, and are cheaper than the old Oxford series. To meet this new competition, however, the Oxford University Press has established a

branch in this country and has reduced the prices of its Bibles. One can now get a Revised Bible at a very reasonable price. The Oxford Press issues the Revised Version in the same styles as the King James, and they supply one on India paper and with the new Oxford helps. This "Teachers' Bible" is a marvel of compactness and comprehensiveness. They also issue a cheap edition of the New Testament for ten cents, which, we think, will prove of special use to many pastors.

Those who have read his other books, like "Does God Send Trouble?" and "Qualifications for Ministerial Power," will be glad to hear that the Rev. Charles Cuthbert Hall, D.D., has a new book in press to be published shortly by Dodd, Mead & Co., entitled "The Gospel of the Divine Sacrifice."

The well-known "Men of the Bible Series" and "Biblical Illustrator Series," formerly published by A. D. F. Randolph & Co., have been transferred to the Fleming H. Revell Co. The same company have also secured the plates and stock of the authorized editions of the Andrew Murray books, and propose to issue the works of that writer in many new styles of binding.

Professor Mitchell has supplied the article on "Josephus" for the "Library of the World's Literature," and Professor Paton has contributed an article on "Amos at Bethel," to a volume composed of papers by various well-known specialists, and which has just been brought out by T. Y. Crowell & Co., under the title of "The Bible as Literature."

The *Catholic Review* writes in commendation of the Christian Endeavor Society and says: "If we can transfer a little of their enthusiasm and intense zeal and devotion to the tepid, half-hearted portion of our own people who are mere nominal Catholics, we need not be ashamed to acknowledge ourselves indebted to them for a very valuable acquisition."

A book-dealer in Italy recently offered for sale a large number of books, said to contain autograph notes and signatures by Martin Luther. Dr. Buchwald, of Leipzig, in the last number of the "Centralblatt für Bibliothekswesen," shows these to be forgeries.

Alumni News.

WESTERN MASSACHUSETTS ALUMNI ASSOCIATION.

The annual meeting of the Alumni Association of Hartford Theological Seminary for Western Massachusetts met, November 9th, at the Cooley House, Springfield, Mass. The meeting was called to order at about 11.30 by the president, S. G. Barnes of Longmeadow. The customary order of business was waived and, after the preliminary exercises, the meeting was addressed by Prof. Beardslee of the Seminary on the subject of "The Kingdom of Heaven as Presented in the Gospels." Prof. Beardslee's introduction was a valuable resumé of the history of the doctrine and a careful estimate of the recent literature upon the subject. His presentation of the more recent German works was especially comprehensive and valuable, in that it covered a field but little known by the average minister at first hand. His treatment of the main topic was a careful inductive presentation of the teaching of Christ, himself, and was aimed to offset the strong modern tendency to emphasize the purely world aspect of the Kingdom. He, therefore, laid especial stress on the Kingdom as a good given by the mercy of God, rather than as a task to be wrought by man; although he insisted that in looking upon the Kingdom as coming at the consummation of all things, the ethical aspect was not to be minimized or overlooked.

After the dinner the routine business of the Association was transacted and the interests of the Seminary discussed. An hour was then given to comments on the paper of Prof. Beardslee, and the meeting adjourned. The following officers were elected for the ensuing year.: President, F. S. Hatch, of Monson; Vice-president, E. H. Knight, of Springfield; Secretary and Treasurer, Charles Pease, of Chicopee. These officers, with the addition of E. D. Francis, of Ludlow, and C. G. Burnham, of Chicopee, constitute the Executive Committee.

Merrick Knight, '49, who died at his home in West Hartford, Conn., on August 10, was born in Northampton, Mass., in 1817. His education was secured at Monson Academy and Amherst College, graduating from the latter in 1846, and passing thence directly to the Seminary. His ministry extended over more than forty years, all spent in Connecticut. His successive settlements were Chaplin, Stafford, Hebron, North Coventry, Broad Brook, Rocky Hill, Torrington, Nepaug, and East Hartland, — the longest periods being six years at Hebron and nine years at East Hartland. In 1889 he was called to Gilead, but declined on the ground

of age. He had made his home for the last seven years in West Hartford, quietly awaiting the summons hence. He was married in 1851 to Miss Abbie Ward, of Ashford, Conn., who survives him. Among the four children is Professor E. H. Knight, '80, of the School for Christian Workers in Springfield. Regarding his character and work we cannot do better than to quote from one who knew him well: "As a preacher of the Word, he was forceful and impressive. His thought was clear and vigorous, his manner simple and unaffected, his message—his Master, Jesus Christ. He was a painstaking and tactful pastor, a wise counselor, and a man of rare judgment, commanding the respect and esteem of his people. His work among the children and young people, by whom he was greatly beloved, was signally fruitful. In him they found a companion and a friend. He was deeply interested in their higher education as a basis of a stronger character and larger usefulness. Through his influence, encouragement, and assistance, several young men were led into the Christian ministry. He possessed a wholesome amount of local pride, and always took an active interest in the towns where he was called to labor. During his pastorate in East Hartland, he represented the town in the General Assembly. As a retired minister he immediately made a place for himself and family in the affections of the people. So long as he was able he was actively interested in the church, and was the quiet and unobtrusive instrument in comforting and enriching not a few. He, who had been a loyal and faithful minister, easily and gladly became a valuable and loyal parishioner. He was known and revered as a father and a friend—a man of God in whose spirit there was no guile. We shall miss his manly form and kindly face, and, more than all, his unfeigned interest and earnest prayers on our behalf."

Thomas Stoughton Potwin, '55, died Oct. 22. He had for several days been unusually depressed, and during the absence of his family in the afternoon he retired to an upper room, where he was found dead later, having hanged himself. Mr. Potwin's friends, as well as himself, had realized his condition, and he had been under the treatment of Dr. H. P. Stearns of the Insane Retreat.

Mr. Potwin was born in East Windsor, April 4, 1829, his parents having been Thomas and Sarah Stoughton Potwin. His great-grandfather, Thomas Potwin, graduated from Yale college in 1751, and was the first pastor in the present town of East Windsor, the family being Huguenot stock, and originally coming from the French province of Poitou. On his maternal side Mr. Potwin was descended from Elder Brewster of the Mayflower, and by an intermingling of two lines of Edwards blood was related to Jonathan Edwards and the first Timothy Dwight, president of Yale College.

Mr. Potwin, himself, graduated from Yale in the class of 1851, and immediately after was a tutor in Greek and Latin in Beloit, Wis. In 1853 he returned East and began the study of theology in East Windsor Hill Seminary, during one term taking charge of the academy in that place. In 1854 he was tutor at Yale, and in 1855 took the degree of M. A. from his alma mater. In 1858 he was licensed to preach, and in the same year he married Harriet Amelia King, of Boston. For two

years he remained in New Haven as tutor in astronomy after Professor Olmstead's death, and as assistant to Professor Porter in logic, preaching frequently in the neighborhood of New Haven.

He was ordained as pastor of the Congregational Church in Franklin, N. Y., remaining there for six years and a half, during the period of the Civil War. He returned to East Windsor for a short time, and then removed to Amherst, Mass., where he lived until 1875. In that year, in connection with Mrs. Potwin, he took charge of the Hartford Orphan Asylum, remaining there until 1887, establishing a colony of young people from that institution in Nebraska. He afterwards lived in Florida for one year, but ill health, which had pursued him all his life, compelled him to retire from all active pursuits, and for the past nine years he has lived in Hartford, without pastoral or other charge.

He leaves, besides his wife, two adopted children, Clara Brewster, a graduate of Wellesley College, now teaching in New Jersey, and Fred Thomas, who resides in East Windsor.

John K. Nutting, '56, has done yeomanly work at Gaza Station, Iowa. A new church edifice is now being completed, on which he has worked in all capacities. The work which has now developed into a flourishing church, having its own house of worship, was organized in a depot, and continued in a dance hall.

Leavitt H. Hallock, '66, has accepted the position of Instructor in Christian Evidences in Mills College, California, and will act as College pastor. At the opening exercises of the Pacific Theological Seminary the address on "The Scope of Theological Science" was delivered by Mr. Hallock.

D. M. Pratt, '79, of Portland, Me., has an excellent article in the *Treasury* for July, entitled the "Divine Drama." It discusses the Temptation of Christ and its practical significance for the Christian. The same number of the magazine gives a sketch of Mr. Pratt's life and utilizes his portrait for a frontispiece.

Herman P. Fisher, '83, of Crookston, Minn., spent the month of August in New England, and, at the invitation of Endeavor Societies in Lawrence, Andover, Westboro, and Ware, Mass., gave his address on "Scenes and Incidents Connected with the Opening Up for Settlement of the Red Lake Indian Reservation, as Told by an Eye-Witness." Mr. Fisher is now at work on a series of addresses on "The Relation of Congregationalism to the Civil Development of the United States," which he will deliver at his church in Crookston.

The church in Iowa Falls, Iowa, Thomas M. Price, '83, pastor, is in a prosperous condition. During the present pastorate there have been additions at every communion.

The September number of *The Seminary News Letter*, issued by the Pacific Theological Seminary, contains a rich and inspiring paper by Professor Charles S. Nash, '83, on "Friendship with the Lord Jesus through Service."

Professor M. W. Adams, '84, of Atlanta University, has been made Dean of the faculty of that institution.

The installation of William A. Bartlett, '85, pastor-elect of the Kirk Street Church, Lowell, Mass., will be deferred until the renovation of the house of worship is completed, the sum of ten thousand dollars having been appropriated for that purpose. The church has received the gift of a new organ as a memorial of one of its members, who recently died.

The First Church in Berkeley, Cal., George B. Hatch, '85, pastor, is the temporary home of a large number of students in the University. A Bible Club, to which lectures are given on Biblical subjects by Professors from the Pacific Theological Seminary and other competent teachers, has been organized in connection with the Sunday-school for the students. At the fall meeting of the California Association, held at Sacramento, Mr. Hatch served as moderator, and also gave the annual report of the churches of the state. It was voted that he be requested to prepare and present the report for the ensuing year.

The *Religious Herald* for November 5th bears on its front cover a picture of the interior of the church at East Windsor, with its new organ. On the fifth page appears a picture of the exterior, with a brief sketch of the church and its work. The church throughout its whole history has presented an excellent type of the faithful and efficient church of the New England country town. William F. English, '85, is pastor.

The Pilgrim Church of Cleveland, Ohio, of which C. S. Mills, '85, is pastor, and which is considered to have the best conveniences for institutional work of any Congregational church, has just issued, in a neat pamphlet, a prospectus of the Pilgrim Church Institute for 1896-97. The opportunities for culture of various kinds represented by its gymnasiums, clubs, classes, lectures, etc., indicate how fully the facilities at hand are being utilized.

William W. Scudder, '85, gave an address at the October meeting of the California Association, held at Sacramento, on "The Men and the Church." Mr. Scudder is lecturing on the Life of Christ in the Lay Workers' Training Course, a department of the growing work of the Pacific Seminary.

The Oregon Association met on September 29 and 30, with the Hassalo Street Church, Portland, of which Charles H. Curtis, '86, is pastor.

The *Congregationalist* of September 17 contains an article on "How General Gordon Tried to Kill Li Hung Chang," written by Frederick T. Rouse, '86.

Wallace W. Willard, '89, has accepted a call to the pastorate of the First Church, Moline, Ill.

A Training School for Christian Service has been established in connection with the work of Bethany Church, Quincy, Mass., Edwin N. Hardy, '90, pastor. "To increase and unify the knowledge of the Bible and to provide better equipment for personal work" is the object

of the school. A regular course of study, including lessons and lectures, beginning September 28, and ending March 29, has been carefully arranged, and successfully begun. Mr. Hardy writes that not less than two hundred members are enrolled.

A valuable article on "The Ducks of Plymouth County, Mass.," prepared by Herbert K. Job, '90, and published in the July number of *The Auk*, has been printed in pamphlet form.

Geo. P. Knapp, '90, formerly of Bitlis, and whose name has become familiar to all English-speaking countries in connection with the Armenian massacres, is at present in Berlin, where he expects to pursue studies in the University, while waiting for the clearing up of his case with the Turkish government.

The September number of *The International Evangel* contains the following reference to the work of Leigh B. Maxwell, '91:

"No more encouraging sign of the times is shown than the measure of success attending the well-directed efforts of the International Field Worker among the colored people of the South, Rev. L. B. Maxwell. The report of his work from January to June shows 7 states visited and 146 meetings held in 47 cities and towns; 21 ministers' meetings attended, and 53 colleges and other secular schools, and 18 Sunday-schools visited. In this short time our colored brother has organized 4 State Associations and 12 Local Unions, and addressed between forty and fifty thousand people in the interest of Sunday-school work. The results cannot be tabulated, but they will be far-reaching, and will make their impress upon the twentieth century. In this special work is material for study for the Christian scholar and statesman."

J. Newton Perrin, '91, after five years of faithful service, has resigned his pastorate in Williamstown, Vt.

An interesting sermon on "Christian Citizenship," preached by Frank S. Brewer, '94, of South Glastonbury, Conn., has been printed in the local paper.

Seminary Annals.

The Seminary year began Thursday morning, Oct. 8. The usual Wednesday evening reception to the new students and the friends of the Seminary was omitted, because the State Sunday-school Convention was in session at that time. President Hartranft delivered his opening address in connection with the chapel exercise Thursday morning. He emphasized the necessity of a personal knowledge of Jesus Christ and a consciousness of his actual presence in the heart of the Christian as a friend and helper.

At the close of the first Seminary prayer-meeting, Friday evening, Oct. 9, the students gave their annual reception to the new men. Mr. Weeks, with hearty, earnest words, welcomed the new students to the work and life of the Seminary in behalf of the Student's Association. Mr. Tuthill and Mr. Bickel added cordial greetings from the Seniors and Middlers. Mr. Mather responded for the Juniors in a few well-chosen words. After this a half-hour was pleasantly passed in getting acquainted with one another.

During the summer Professors Macdonald, Mead, and Paton were in Europe. Professor Paton spent some time in study in Marburg, and received from the University there the degree of Ph.D. His doctor's dissertation was on "The Original Form of the Holiness Code." The other members of the Faculty scattered to the mountains and to the shore and to the smaller hill-towns of Connecticut and Massachusetts.

The Public Appointments of the Faculty since the close of the last year were as follows: President Hartranft, Oct. 14, address before the Tolland County Conference, Talcottville, on "The Relation of Theological Seminaries to the Churches." Professor Beardslee, Oct. 6, paper before the Hartford Union Association, on "Christ's Eschatological Discourses"; Oct. 20, "Bible Reading," before the Rockville Y. P. S. C. E. Union, at Vernon Center; Nov. 9, paper before the Western Massachusetts Alumni Association at Springfield, on "The Kingdom of Heaven"; Nov. 10, address before the annual meeting of the Hartford Conference, on "The Present Word of the Spirit to the Churches." Professor Gillett, Nov. 18, address before the Congregational State Conference, Winsted, Conn., on "The Education for the Ministry." Professor Jacobus, Sept. 8, address before the convention of the Perry County Y. P. S. C. E. Union at Millerstown, Pa., on "Christian Honesty with the Young Christian"; Oct. 4, address before the Y. M. C. A. of Trenton, N. J., on "Christian Manhood"; Oct. 11, sermon as "College Preacher" at Amherst College, and address before the College Y. M. C. A., on "Bible Study." Professor Merriam, June 30, sermon at the installation of Rev. A. C. Ferrin, '96, at Blandford, Mass.; sermon at the ordination of Rev. Charles Pease, '96, at Chicopee, Mass. Professor Mitchell, July 6 to Aug. 14, conducted the Summer School of Theology at Saratoga; Aug. 31, address before the Armenian Relief

Meeting at Saratoga. Professor Perry, Sept. 11, address at the Sunday-School Conference, Andover, Conn., on "The Sunday-School of the Future in the Sunday-School of the Present"; Sept. 25, address at the Sunday-school Conference, West Hartford, on "The Greatest Needs of our Sunday-schools as regards Bible Study"; Oct. 27, paper before the Connecticut Library Association, Bridgeport, on "The Invention of Printing." Professor Pratt, June 7, address at the Asylum Hill Church, on "Sir Joseph Barnby"; June 16, lecture before the Kings Daughters, East Hartford, on "A Chinese Mouth-Organ and its Children"; June 18 and 25, addresses at the Asylum Hill Church, on "Recent Hymn Writing" and "American Hymn Writing"; June 28, address at the Congregational Church, East Hartford, on "Church Music Experiences Abroad"; Aug. 3-7, five lectures at the Summer School of Theology, Saratoga, on "The Growth of English Hymnody"; Aug. 9, address at the First Presbyterian Church, Saratoga, on "American Hymns"; Sept. 28, address before the Hartford Central Association, Hockanum, on "English Hymns before Dr. Watts"; Oct. 13, address before the Central Conference, Plantsville, on "Practical Suggestions about Church Music"; Oct. 14, address before the Tolland County Conference, Talcottville, on "Spirituality and Church Music."

The subjects selected by the Faculty for morning prayers are as follows: President Hartranft, Ezekiel; Professor Beardslee, II Corinthians; Professor Gillett, Romans; Professor Jacobus, Isaiah; Professor Macdonald, selected passages; Professor Mead, The Acts; Professor Merriam, Fruitful Moments in Religious Experience; Professor Mitchell, Gospel According to John; Professor Patou, The Doctrinal Teaching of Jesus; Professor Perry, The Revelation; Professor Pratt, "Biblical Services"; Professor Walker, "Prayers of our Lord."

Professor Pratt has commenced giving a course of forty lectures on the History of Music at the Music School, Smith College, Northampton. He is also to give a course of seven or eight lectures on the same subject at Mount Holyoke College, and is giving instruction regularly in Trinity College, Hartford.

Professor Jacobus is one of the College Preachers this year at both Amherst and Dartmouth.

Professor Paton has been requested to continue this year his Ladies' Bible Class at the Y. M. C. A. building, in the study of the Old Testament Prophets.

President Hartranft and Professors Jacobus and Mead attended the Sesquicentennial Celebration at Princeton. The degree of D.D. was conferred upon the latter.

Professor Chas. E. Garman, D.D., of Amherst College, is expected to lecture at the Seminary during the present year.

At an adjourned meeting of the Students' Association, held Friday, Oct. 16, Mr. Mather of the Junior class was elected secretary and treasurer for the ensuing year.

The Junior class have organized with Mr. Tre Fethren as president and Mr. Gaylord, secretary.

The Students' Association has arranged for a class for the study of missions; it has also appointed Mr. E. W. Capen as delegate to represent the Seminary at the meeting of the Inter-Seminary Missionary Alliance in Chicago, Nov. 12-15.

The Hosmer Hall Mission Band has now ten members, six having united this year. It meets each week after the general exercises for a half-hour meeting.

The tennis courts were early put in order, and have been used very generally by the students.

The Seminary is glad to welcome Mr. Sargent back to the Senior class, after an absence of several months.

Mr. Lombard, of the Junior class, has been obliged to give up work temporarily on account of serious trouble with his eyes.

Rev. Charles A. Richards, D.D., pastor of the Central Congregational Church of Philadelphia, conducted the chapel exercises Oct. 21.

Many of the students attended the meetings of the Open and Institutional Church League, which were held in the Fourth Church Oct. 20-21.

Messrs. Bishop, F. W. Hazen, and Schaufler spent the summer in Europe. Mr. Gillette supplied at Westmore, Vt.; Mr. Prentiss at Weathersfield Center, Vt.; Mr. Williams was assistant pastor of the First Congregational Church, Cortland, N. Y., with special charge of the mission supported by the church; and Mr. Lombard preached at Portage Lake, Me.

The general exercises were omitted Oct. 14 and 21. The October missionary meeting was held in the chapel of the Center Church, Thursday evening, Oct. 22. Rev. George E. Albrecht, until recently professor in the Doshisha, Kyoto, Japan, spoke of the present condition of that country. Mr. Albrecht also spoke at the chapel exercise the following morning.

During the summer the library received forty-two volumes of various theological works from the Rev. Stephen Chester Strong of Wellesley, Mass. These volumes are designed to form the nucleus of a reference library for the special use of the young lady students, and have accordingly been placed in their study room in the library building. This example is surely worthy of imitation. The Rev. F. N. Peloubet, D.D., has recently donated to the library a full set of his Notes on the Sunday-school Lessons, which are so widely known.

The Museum has received from our constant benefactor, Rev. Dr. A. C. Thompson, a carved oak traveling trunk, once the property of Timothy Edwards, the father of the famous Jonathan Edwards. It is a most interesting specimen of an article peculiar to the early days of New England. It will find a place alongside of the crane and tongs from the house of Timothy Edwards, already in the Museum. Another article recently added is a very excellent fossil of a fish which Mr. Tre

Fethren, one of the Junior Class, secured in Dakota, and now presents to the Seminary.

The Museum seems to attract loans as well as donations. The very interesting collection of curios and shells, chiefly from missionary lands, which was gathered by the Rev. Elias R. Beadle, D.D., the first pastor of the Pearl Street Church, in a tour around the world, has now been loaned to the Museum by his grandchildren. When space is found for displaying it, it will prove a very interesting addition to our already splendid collection.

Professor Perry is conducting a Bible Class for the nurses of the City Hospital every Monday evening.

Rev. James Brand, D.D., of Oberlin, spoke at the chapel exercises Oct. 26th.

The general exercises, Oct. 28th, were devoted to accounts of vacation experiences. Mr. F. W. Hazen spoke in an interesting manner of his trip abroad, Messrs. Gillette and Deming described their work in Vermont and Kansas, respectively, and Mr. Redfield told of the lessons of his summer work among the working people of New Britain.

Mr. Deming spent the summer preaching at Blue Rapids, Kan., Mr. Hall supplied the church at Waubay, So. Dak., and Mr. Redfield spent two months in the screw shops of the Russell & Erwin Manufacturing Co., New Britain, Conn., studying the condition of the working people.

ROLL OF STUDENTS.

WILLIAM THOMPSON FELLOW.

HERMAN FRANK SWARTZ, Germany.
Pennsylvania College, 1891; Hartford Seminary, 1895; Licensed, 1894.

JOHN S. WELLES FELLOW.

JOHN ERNEST MERRILL, PH.D., Berlin, Germany.
University of Minnesota, 1891; Hartford Seminary, 1896; Licensed, 1896.

CANDIDATES FOR THE DEGREE OF PH.D.

JOHN LUTHER KILBON, Boston, Mass.
Williams College, 1886; Hartford Seminary, 1889; Ordained, 1889.

OLIVER WILLIAM MEANS, Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.

JOHN SOLOMON PORTER, Prague, Bohemia.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.

RICHARD WRIGHT, Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

GRADUATE STUDENTS.

GEORGE COLTON BLISS, Hartford, Conn.
Oberlin College; Andover Seminary, 1895; Ordained, 1895.

MILTON NEWBERRY FRANTZ, Morristown, Pa.
Syracuse University, 1886; Hartford Seminary, 1896; Ordained, 1888.

FRANK NIXON MERRIAM, Ventura, Cal.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1892.

SAMUEL HEGHIN, Marash, Turkey.
Central Turkey College, 1890; Central Turkey Theological Seminary, 1895.

SAMUEL SIMPSON, Garner, Ia.
Olivet, 1891; Oberlin Theological Seminary, 1894; Ordained, 1894.

SENIOR CLASS.

GILBERT HOLLAND BACHELER, Norwich Town, Conn.
Amherst College, 1894.

EDWIN WHITNEY BISHOP, Norwich, Conn.
Williams College, 1892; Licensed, 1896.

CHARLES OVID EAMES, Becket, Mass.
Williams College, 1888; Licensed, 1894.

EDWIN CARLTON GILLETTE, Hartford, Conn.
Williams College, 1894.

FRANK WILLIAM HAZEN, Hartford, Conn.
University of Vermont, 1890; Licensed, 1896.

WILLIAM HAZEN, Hartford, Conn.
University of Vermont, 1893; Licensed, 1896.

ARTHUR HOWE PINGREE, Boston, Mass.
Harvard University, 1890.

WINFRED CHESNEY RHOADES, Mt. Vernon, N. Y.
Columbia College, 1894.

ALONZO FERDINAND TRAVIS, Natick, Mass.
Harvard University, 1894.

WILLIAM BODLE TUTHILL, Goshen, N. Y.
Colby University, 1894.]

NATHAN HENRY WEEKS, Dedham, Mass.
Amherst College, 1894.

MIDDLE CLASS.

THOMAS LEVAN BICKEL, Reading, Penn.
Franklin and Marshall College, 1895.

WILLIAM WEEKS BOLT, Hartford, Conn.
Beloit College, 1893.

CHARLES ALVAN BRAND, Oberlin, Ohio.
Oberlin College, 1895.

JESSE BUSWELL, Hartford, Conn.
Amherst College, 1893.

EDWARD WARREN CAPEN, Boston, Mass.
Amherst College, 1894.

MARY OLIVIA CASKEY, Morristown, N. J.
Mt. Holyoke College, 1895.

VERNON HENRY DEMING, Rootstown, O.
Oberlin College, 1895.

GEORGE WALTER FISKE, Holliston, Mass.
Amherst College, 1895.

RANSOM HALL, Wanby, S. D.
Redfield College, 1895.

JOHN AMON HAWLEY, Farmington, Conn.
Oberlin College, 1895.

WILLIAM CARLOS PRENTISS, So. Hadley Falls, Mass.
Oberlin College, 1895.

CHARLES PHILIP REDFIELD,	Vernon, Conn.
Williams College, 1893.	
LYDIA ELIZABETH SANDERSON,	Cleveland, O.
Mt. Holyoke College, 1895.	
JAMES BELKNAP SARGENT,	Bethel, Vt.
Dartmouth College, 1892.	
HENRY PARK SCHAUFFLER,	Cleveland, O.
Amherst College, 1893.	
BENJAMIN ALLEN WILLIAMS,	Columbus, O.
Oberlin College, 1895.	

JUNIOR CLASS.

GRACE BURROUGHS,	Coxsackie-on-Hudson, N. Y.
Mt. Holyoke College, 1896.	
STANLEY ALEXANDER CHASE,	Nashville, Tenn.
Oberlin College, 1896.	
MORTON DEXTER DUNNING,	Boston, Mass.
Amherst College, 1896.	
GEORGE CUSTER FLETT,	Somers, Wis.
University of Wisconsin.	
JOSEPH HOWARD GAYLORD,	Barre, Mass.
Amherst College, 1896.	
ALICE MAY HOLMES,	Eastport, Me.
Mt. Holyoke College, 1895.	
ANSON BURDETTE HOWARD,	Sparta, Mich.
Bates College, 1896.	
WILLIAM E. LINGELBACH,	New Hamburg, Ont.
University of Toronto, 1894.	
FRANK ALANSON LOMBARD,	Sutton, Mass.
Amherst College, 1896.	
JAMES ARTHUR LYTLE,	Lawrence, Mass.
Williams College, 1896.	
WILLIAM ARNOT MATHER,	New York City, N. Y.
Princeton University, 1896.	
KATHERINE ANN MILLER,	Russellville, Tenn.
Mary Sharpe College,*1871.	
CHARLES BURNELL OLDS,	Beloit, Wis.
Beloit College, 1896.	
EDWARD FREDERICK SANDERSON,	Cleveland, O.
Amherst College, 1896.	

ARSÈNE B. SCHMAVONIAN,	Constantinople, Turkey.
Robert College, 1895.	
ELLIOTT FORD TALMADGE,	Springfield, Mass.
Oberlin College.	
EUGENE BYRON TRE FETHREN,	Webster, S. D.
Redfield College, 1894; Licensed, 1894.	
BABA NWEIYA SHAHBAZ,	Ada Oroomiah, Persia.
Oroomiah College, 1891.	
PHILIP WALTER YARROW,	Lowell, Mass.
Princeton University, 1896.	
WILLIAM FRANCIS WHITCOMB,	Claremont, N. H.
Dartmouth College, 1896.	

SPECIAL STUDENTS.

MARY ALICE GOODMAN,	Hartford, Conn.
Smith College, 1896.	
PARNAK HAGOB ISKENDERIAN,	Cæsarea, Turkey.
Anatolia College, 1889; Anatolia Theological Seminary, 1890; Ordained, 1890.	
WILLIAM CUSHMAN HAWKS,	Hartford, Conn.
Amherst College, 1885.	
ADELINE F. PETTEE,	Sharon, Mass.
Mt. Holyoke College, 1881.	
SHIGEYOSHI SUGIYAMA,	Tokyo, Japan.
The "Keiogijiku"; Ordained, 1888.	
DAVID WALLACE,	Hartford, Vt.
Chicago Theological Seminary, 1894; Ordained, 1894.	

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THE
HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Mr. Edward Warren Capen.

The Kingdom of God has, within the past few years, come to be one of the most prominent themes of theological discussion among both German and English speaking peoples. It has very aptly been said that the Kingdom of God and the Reconciliation were the two doctrines which, as foci determined, the elliptical orbit of the Ritschlian theology. In England and in our own land many books have recently appeared on the subject. The general interest in the topic is manifested on the programs of various religious gatherings, and appears in the contents of current periodicals of all sorts. But prominent as the doctrine now is, and primitive as it certainly was, there does not seem to be anywhere, in our language, at least, a specific history of its development, with a succinct statement of the elements entering into current treatment of it, and the present state of the discussion. Professor Beardslee's article in this issue seems, so far as is possible in such limited space, to supply this need. It presents an historical study of the doctrine of the Kingdom of God with a compacted precision of statement and an adequate reference to literature, both early and late, which we believe is nowhere else to be found.

It should prove of great value to all who wish to put themselves in touch with the movements of thought respecting this important theme. We hope later to be able to publish another article dealing more explicitly with the positive construction of the doctrine.

John Robinson is the best known, and probably the most deserving, of early Congregationalists. He combined, in a remarkable degree, considering the age in which he lived, self-sacrificing and unflinching devotion to the truths which he believed, with large-minded charity toward other Christian men, and far-sighted leadership of the flock of which he was pastor. It was from his guiding hand that the Plymouth Pilgrims received their best training. Yet, in spite of the labors of Brook, Hanbury, Ashton, Hunter, Bacon, and Dexter, no really adequate biography of this leader of Congregationalism has been published. It is with special pleasure, therefore, as a step in the direction of a fuller examination of Robinson's relation to the thought of his own age, that we give place to some of the fruits of the recent studies of Mr. Davis, lately fellow of Hartford Seminary, in this — to Congregationalists — most interesting field of investigation. We expect to follow the sketch of Robinson's life and character at this time presented with a careful study of Robinson's Controversies in the May number of the *Record*.

The past few years have witnessed a great advance in the education of children. In a comparatively recent period we have seen the entire method of instruction in our public schools revolutionized. The kindergarten, as a part of the school apparatus, is a modern development. The new ideas and new methods prevailing in the public schools have, no doubt, in some cases, influenced the Sunday-schools, and yet in the main the latter have, by no means, kept pace with the former, either in comprehension of the principles of true education, or in successful adaptation of methods to the ends proposed. It is one of the encouraging signs of the past year that more attention is being paid both to the mat-

ter and the manner of Sunday-school teaching. The International Lesson Committee, in appointing an optional series of lessons for the primary classes in which the matter of study should be adapted to the needs of little children, made a distinct step forward. Other steps must be taken, and many of them, if our Sunday-schools are to rank at all with day schools in efficiency. We have no patent plan of attaining this very desirable result, but we feel that all ministers should give more careful attention to the subject than most do at present. As a help to understanding the subject, we are glad to call the attention of our readers to two articles which have recently appeared. One of these is by a special student at Clark University, an institution which has gained a wide reputation for its scientific study of child-life. It is by A. Caswell Ellis and is entitled "Sunday-school Work and Bible Study in the Light of Modern Pedagogy." It was published in the *Pedagogical Seminary* for June, 1896. It gives some helpful suggestions derived from application to this kind of teaching of the new truth that has been learned about the child mind, as well as a sketch of the history of Sunday-schools and a description of what is done in various sects, including the Roman Catholic. The other article is "The Sunday-schools: their Shortcomings and their Great Opportunity," by Walter L. Herve, principal of the Teachers' College, New York, and is published in the *Review of Reviews* for December. It is extremely able, suggestive, and timely. Both of these, as well as the little book by Mr. Du Bois reviewed in another column; will repay careful reading, and will give fresh impulse to a movement which is working towards the reformation of our methods of teaching the Bible to our children.

It is a curious phenomenon of our modern religious life that in this day of exact scholarship and analytic investigation there should appear, as illustrated by our book reviews, a strong tendency to a forced, allegorizing, and fantastic interpretation of various parts of the Bible. It seems still more peculiar that a publishing house which has given out a fine body of strong, sound, and deeply spiritual literature, and which puts itself peculiarly in touch with "evangelical" taste, should feel that

there is a market for such work. We trust that the facts do not indicate the spread of the delusion that "evangelical" and "ignorant" are allied terms, and that accurate scholarship is a stumbling block in the path of truth.

We beg to raise an earnest question concerning the fullness of our Gospel preaching. Take the message of any one man in Scripture, as Peter; or of any one discourse, as the first chapter of Isaiah; or of any one prayer, as the seventeenth of John; or of any one Psalm, as the nineteenth. Of these or of any other of the briefer integral parts of Scripture how many of our preachers can say, I have made my people familiar with its *entire* burden? We hear much these days of the Sermon on the Mount. Who, of our clergy, can say, My exhibit of that discourse has been exhaustive? We seriously fear that the sweep of God's Word and the scope of many an annual, or even septennial, round of pulpit work are widely and sadly incommensurate.

We congratulate the benevolent societies of our denomination and the churches upon the appearance of *Congregational Work* which we trust will be able to maintain itself as the medium of communication between the two. We have long wished for this sort of a paper which might contain information in regard to all the various phases of the out-reaching work of the denomination. We have no doubt that its low price, its frequent appearance, its comprehensive survey, and its able editorial management will make it welcome to all the churches. We believe that it will keep the rank and file of the membership far better informed than they have ever been on the great work which is being done, and the urgent needs pressing from all sides.

Are current views and modes of thought upon religious themes, because current, therefore correct? That they are is the major premise of a vast deal of current logic. Views held in times now past, not consonant with judgments now prevalent, are characterized as "out of date." Why this faith is popular now it is easy to see. But it also lies near to wonder how long ere tenets and fashions of thought now in vogue will be declared antique.

THE KINGDOM OF GOD IN THE CHRISTIAN CHURCH.

The Kingdom of God, as a term, has always been familiar to the Christian Church. Its doctrinal development is a matter of very recent date. That its purport was plainly apprehended by all seems to have been for many centuries an undoubted presupposition. For just this reason precision as to its history is not easy to attain.

In the Apostolic Fathers there is no discussion worthy of mention. The numerous references are mere allusions, sometimes apparently to present states and conditions, but chiefly to the consummation of future bliss.

In the earlier Church Fathers the theme is much in view. Throughout their discussions there runs a vein of expectant hope in Christ's parousia in glory, in his universal lordship, and in his sovereign judgment determining the destinies of good and bad. This kingly coming for judgment will secure to the church its consummate felicity. This is the Kingdom of Heaven. Illustrations of their type and form of thought and faith may be found in Irenaeus, *Contra Haereses*, Lib. I, cap. 10; Tertullian, *De Praescriptione Haereticorum*, cap. 13; Lucian, quoted by Socrates, *H. E.*, Lib. II, cap. 10; Epiphanius, *Ancoratus*, cap. 119 (especially valuable); and in the creed contained in the Apostolical Constitutions. The sum of these statements shows us that they connected the Kingdom of Heaven with Christ's second coming in glory for judgment, and that the dominion thus established was to endure without end. This tenet, thus expressed, appears an integral element in the formal and common faith of the church. This faith found its clear and classic historic expression in the best form in the Nicaeno-Constantinopolitan Creed of 381 A.D., where, in the second article, it reads: "He ascended into the heavens, and sitteth at the right hand of the Father, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end." This state-

ment stands to this day, really undeveloped and unchanged, as the faith of the Greek Church. The purport of these terms is drawn out in Questions 55-68 of *The Orthodox Confession of the Eastern Church*, and in Question 236 of *The Longer Catechism of the Eastern Church*, where is given a brief and precise definition as follows: "Christ's kingdom is, first, the whole world; secondly, all believers upon earth; thirdly, all the blessed in heaven. The first is called the kingdom of *nature*; the second, the kingdom of *grace*; the third, the kingdom of *glory*." See also Questions 408 and 399-444.

In the Western Church Augustine's "City of God" is for this topic of great significance and influence. It is a work written in his mature years, on occasion of the invasion of the Goths, with a view to defend the Christian faith against pagans who charged upon Christianity the judgments which befell Rome; to instruct inquirers who required a thorough comparison of Christianity and paganism in the light of historic fact; and to confirm and develop believers who needed broad views of God's government of all men. This work is really a historic description of the nature, origin, fortune, and destiny of the Church of God, so handled as to constitute a truly sublime apologetic philosophy of history. The orbit of its thought rises in the past aeon of good and evil angels and stretches through the entire career of human history from the creation to the final awards in heaven and hell, treating the origin of evil and of good, the entire problem of divine Providence, and the origin, career, and destiny of the two communities, the good and the bad, into which he divides the race. One of these communities he terms "The City of God." The latter half of the work, books 15-22, contain his conception of the Kingdom. He describes it as "the heavenly city," as "mixed and confused," as figured by the ark, as in some periods hard to trace, as identical with "the seed of Isaac," as composed of "the saints above," of those "sojourning below," and of such as "live according to God on the earth"; he calls it "the Kingdom of God on high whose children are pilgrims here." His treatment betrays a conscious and evident vagueness and confusion of thought. The description which is the most characteristic seems to conceive the Kingdom as the Church or City of God, all of whose members or inhabitants are true citizens of the

heavenly Jerusalem, but some of whom are now sojourning amid evil and alien scenes here on earth, awaiting their translation to the heavenly estate. Thus the City of God, the Church of God, and the Kingdom of God are one. A somewhat different summary, together with citations from other of Augustine's writings, may be seen in Luthardt's "*Theologische Ethik*," 71-72.

This conception of Augustine had wide and lasting influence. The Church of Rome seized upon it, and elaborated, corroborated, and glorified it into the Catholic dogma of the Church as the sole and full exponent of the Kingdom of God on earth, comprehending within itself in a subordinate place and rank all the functions of the civil order, and setting the "world" outside its pale as incapable of any assimilation, and with an infinite repetition and reassertion resting its claim upon Christ's donation to Peter, as head of the Romish Church, of the keys of the Kingdom of Heaven. This view found its consummate expression among theologians in the *Summa* of Thomas Aquinas; among official symbols, in the Tridentine adoption of the Nicene Creed in the Third Session, in the "Syllabus of Errors," and in "The Dogmatic Decrees of the Vatican Council," Fourth Session. Within the Catholic Church there emerged an inner circle, first among the scattered ascetics, then among the various "orders," and then among the mystics, all of whom felt themselves the truer, purer church, and thus the more perfect expression of the Kingdom of God on earth. But this is still only the old idea in intenser form of expression, only a higher development of the moral and religious life of the same Catholic Church, only one or another phase of reformation within the church. This view of the Catholic Church, with all its officials and equipments, as the embodiment of the Kingdom of God, came to be unquestioned. As a consequence its connection with the doctrine of Christ's second coming faded out of view, as also its spiritual and ethical features, and the prevalent idea of the Kingdom came to be external, formal, and earthly. Wittichen in *Die Idee des Reiches Gottes*, pp. 238 ff., attempts to trace a sketch of this development and condition.

At the hands of the Reformers the Papal claims to embody the Kingdom in their universal hierarchy encountered stout denial. In their efforts at rectification they struck much at abuses; they brought again to the light portions of the old evangel for

long eclipsed. But as regarded the doctrine here treated they attempted no constructive statement. Rather their work was at this point negative and restorative. They merely stripped the Papal theory of the church of its gaudy earthly splendors of hierarchical unity and dominion, and of its entanglements with the civil power, and portrayed the Kingdom and church much as Augustine had done, and chanted their faith in the simple and lofty terms of the old Nicene Creed. It is in the discussion of this Creed, and of the Lord's Prayer, and of the Civil and Ecclesiastical powers that their views touching this theme are unfolded. They parted asunder the "power of the keys," meaning hereby the churchly functions of preaching the gospel, forgiving and retaining sins, and administering the sacraments; and the "power of the sword," meaning by this the civil authority, whose functions were chiefly the defense and constraint of men in visible and palpable things by the sanction of corporal pains, to the end that peace and justice may be maintained. Thus they distinguished and defined the church, making its nature more ethical and spiritual, but at the same time surrendering to the state functions essentially ethical. Still their practical exercise of Christian influence in the state, together with their theory of the state as a divine institution made the error of their identification of the Kingdom with the church, as distinct from the state, an apparently slight and innocent thing, for the time. But later the limitation of the ecclesiastical functions to matters of cultus and doctrine, and the increasing independence of the state, with essential ethical functions, made clear that their doctrine of the Kingdom was in fact a maimed and imperfect thing. Their belief that the Kingdom of Heaven is the Church of Christ, whose full manifestation is to be at the second coming of the Lord as universal Judge has passed current prevailingly and with little special thought among Protestant churches until now. Its most distinct expression may be found in the *Augsburg Confession*, Art. VII; in the *Second Helvetic Confession*, cap. XXX; the *Heidelberg Catechism*, question 123; and in Quenstedt's *Theologia*, III. 264. The latter writer defines the Kingdom thus: "Officium regium est functio christi *θεανθρώπου*, qua is secundum utramque naturam, divinam et humanam, et hanc quidem ad dextram majestatis exaltatam, omnes omnino creaturas in regno potentiae,

gratiae, et gloriae majestate et virtute infinita, quoad divinitatem ex generatione aeterna, quoad assumptam humanitatem ex personali unione ipsi competente, modo divino, moderatur et gubernat." A somewhat careful statement of the Protestant view was made by Cocceius in a University address at Leyden in 1660, entitled *Panegyricus de regno Dei*. In this discourse the true Kingdom of God is said to consist in faith in Christ, love to God, sanctity, joy in God, and regard for His laws. This is nothing but a description of the true church. The pietists of the Protestant Church stand in much the same relation to the view current in their day as did the mystics to the scholastic faith. They entered a protest and ventured an improvement. Their usage made the term "Kingdom of God" more prevalent and familiar, though they produced no formal treatise. Their influence was in the direction of a truer, more spiritual and vital expression of the church. In ultimate terms their conception was still that prevalent in the Protestant faith. Later authoritative expressions of the doctrine have been more dim and indefinite, rather than more clear.

Latterly this historic faith has many times been challenged and sharply examined, until in our day we are having, in manifold monographs of most minute and searching investigations, as well as in manifold unscientific and theoretic discussions, a great variety of thoughtful and definite, but widely divergent and antagonistic views. This new stage begins with Kant. His discussion is found in his *Religion innerhalb der blossen Vernunft*, Part III. It is well summarized in Köstlin's *Religion und Reich Gottes*, pp. 20 and 184. The elements contained in his view are the following: (1) the fact of freedom and ability to realize the ideal; (2) a sense of duty to realize the good; (3) the fact of evil influence on men by men, not by satan; (4) the consequent necessity of combining men in the effort to realize the good; (5) the necessity of understanding in this ethical human society that the highest form of life is not statutory, external, grounded in Scripture, based on authority, expounded by scribes, ordered by priests; but moral, free, internal, eternal, necessary, universal, and rooted in, based on, governed by, amenable to the universal sense of duty Godward; (6) the historical attainment of this may be through lower forms of local, transient, external

morals; but in time this must wear away and be forsaken; (7) thus the culminating result, the Kingdom of God, is an Ethical Society in the Moral Realm under God. It is the free, full, and spiritual (moral) realization by the human community of the ideal or sense of duty naturally inherent in man, and thus felt by man to be divinely imposed — a view eliminating any sense or activity of God other than that resident in the universal conscience of man, and annulling at a single stroke the necessity and reality of any divine revelation or salvation past, or of any parousia to come. This resolves the Kingdom of God into a purely human product, its ideal being conceived and attained by the power of "pure reason" alone. This is in reality a Kingdom of God in which God has no place, though in its conception and development by man all is *conceived* as under God or toward God. This view seems excessively naked and non-scriptural. But it was occasioned, and to a degree justified, by the failure of post-Reformation conceptions of the church and the state to lay any sufficiently broad, universal and eternal basis for the doctrine in hand. Its influence has been immense.

Schleiermacher, though he thought upon this doctrine profoundly, never wrought out its mature and finished expression. He had a clear notion of the Kingdom of God and its related problems of the highest good, the ethical good, nature, reason, the individual life, the common life, etc. But neither in his dogmatics nor in his ethics did he develop this notion distinctly. He made the Godward relationship more plain and vital than Kant, though at the same time his type of piety was fundamentally ethical rather than religious. His essential tenet was the identification of the Kingdom of God with the Highest Good, and both with John's teaching about Eternal Life, and all with the right relation of Reason to Nature. His thought thus was very penetrating and comprehensive. In 1823 a disciple of his, Therenin, wrote a Systematic Theology, entitling it *Lehre vom gottlichen Reiche*. He constructed his work out of Paul's Epistles to the Ephesians and the Colossians, endeavoring to show that the unity in Christ by the will of God of all reasonable beings, visible and invisible, in a great community is the Kingdom of God. In this great fellowship, inclusive of church, state, family, art, and science, the one unifying bond is love, as illustrated by Christ.

It is curious to see how this view, but imperfectly illustrated by Theremin, after lying unheeded and undeveloped for seventy years, is now being so generally agitated and embodied in the universities of Germany.

Since Schleiermacher's time the doctrine has passed through many hands and encountered very diverse treatment from historians, lexicographers, exegetes, theologians, philosophers, moralists, sociologists. For convenience of presentation these discussions may be classed, first as miscellaneous, indiscriminate, and largely unscientific; and second, as scientific and correlated. Of these, the former class, so far as they register any notable variation from, or advance upon the traditional views of systematic theology, are mostly brought to light in the field of sociological discussion, by men like President Hyde of Bowdoin in his *Social Theology*, Dr. Washington Gladden in his *The Church and the Kingdom*, Professor Herron of Iowa, or by men engaged in an effort to modify and modernize inherited theological views, like Dr. Newman Smythe in his *Christian Ethics*, or Professor George Harris in his *Moral Evolution*. These views are all of them unstudied and incidental estimates, and none of them contribute anything to the historical development of the doctrine. In the second class, replete with material of prime importance for this study, the products may be subdivided into works in the field of Systematic Theology, as the writings of Ritschl, Kaftan, Dorner, Lipsius, Köstlin; the earlier Biblical Theology, as works by F. C. Baur, Wittichen, Immer, Weiss, and possibly Bruce; the more recent Biblical Theology, as Grau, Wendt, and current lecturers in the German Universities; the works of the school of Bengel, as Beek and Kübel; and the most recent and most notable discussions of all in the new school of students of "New Testament Times." Of special value, and worthy of special mention is Cremer's lexical study in his *Worterbuch*.

F. C. Baur, *Neutestamentliche Theologie*, 1864, in his treatment of the Kingdom of God, derived the term and the form from the Old Testament Theocracy, but set in sharpest contrast and dissonance the "Jewish" and the Christian views. He declared their principles "essentially diverse." The true principle of the Kingdom is wholly spiritual, internal, and ethical, well set forth in the "Bergrede," but best of all in the Lord's Prayer. He

makes little of the purport and influence of Daniel, ignores Christ's fulfillment of Jewish Messianic hopes, advocates a low view of his Person, and denies to any place in a pure and proper statement of the doctrine of the Kingdom the second coming of Christ and the entire contents of the eschatological discourses credited to him. His peculiar views of the interrelations of the Apostles had great influence in checking for years a thorough and extended study of their common relations to their times and their immediate antecedents.

In 1872 Wittichen published his *Die Idee des Reiches Gottes*, one of a series of treatises upon Biblical material after the method of Biblical Dogmatics. While useful, it lacks in sterling value, being little more than an assemblage and classification of the Biblical material, Mosaic, Prophetic, Exilic, Apocryphal, Apocalyptic, Christic, and Apostolic. The material was not carefully digested nor the problems thoroughly developed. The whole treatment is merely discursive. He fails to unify and culminate his work. It is not in any sense a treatise, but only the material for a treatise upon the doctrine. As such, however, it has a place.

Immer's work, *Neutestamentliche Theologie*, 1877, pp. 63-177, is far more scholarly and profound — a true study. His treatment emphasizes the ethical element, the gradual growth, the present existence, and the community. Like Baur he shows a low view of Christ's Person and a free correction of the Gospel text. He makes nothing of the supernatural and eschatological elements.

The work of Bernhard Weiss in his *Leben Jesu* and his *Lehrbuch der biblischen Theologie des Neuen Testaments*, 1884, is detached, discursive, and fragmentary, not at all a distinct, unified, and complete exhibit of his views. He affirms that Christ's teaching about the Kingdom connects immediately and vitally with the expectations of the Old Testament Theocracy, requiring a gradual development here upon earth among Christ's disciples, in furtherance of the Jewish hope, but attaining "completeness" only in the heavenly estate at the end of all things. Especially excellent is his study of the relation of the *present* existence to the *future* coming of the Kingdom. His most complete statement is in Vol. I, pp. 62-72 of T. and T. Clark's transla-

tion. Other sections in the same work are found in pp. 152 ff., and Vol. II, pp. 69 ff., 261 ff. He gives no place to discussion of the later "Jewish" views.

The volume by Bruce, *The Kingdom of God*, is an elaborate study, but written often in a vague, homiletical style, and in no way noteworthy in a history of the doctrine.

Illustrations of the newer Biblical Theology may be seen in published works, like Grau's *Biblische Theologie des N. T.* in Vol. I of Zöckler's *Encyclopadie der Theologischen Wissenschaften*, and in Wendt's *Teaching of Jesus*. These writers essay to comprehend the entire body of Christic or New Testament doctrine under the term "The Kingdom of God." This method seems at first promising and helpful, but when its results are compared with recent monographs upon the Kingdom, the effort is felt to be disappointing, if not misguided. At any rate the statement of the doctrine of the Kingdom derivable from such works is thoroughly unsatisfactory. Grau's effort, covering the entire New Testament, is to state the inner nature and power of the Life which is historically developing itself in those writings, emphasis being placed upon the *life* and the *history*. Systematic statement he declares impossible, and then sweeps under the common topic of the Kingdom all the doctrinal themes treated in the Christic canon. Wendt unifies Christ's teachings under the Kingdom, and subdivides all under the three themes, God the Father, Salvation, and Righteousness. Such a treatment allows no exhaustive and integral statement of the Kingdom itself.

In this class should be placed Beyschlag's view, best expressed in his *Leben Jesu*, II, 190-228, and in his *New Testament Theology*, I, 41-76, although he does not follow the method of Wendt and Grau, in making the Kingdom comprehend all his treatise. For this reason his view is capable of a more distinct and integral statement. He deems the Kingdom of God the perfect original order of things, which has its home in heaven, in order to come from thence and realize itself on earth through history, that God may, in his inmost essence as eternal Spirit and holy love, fill all and condition all in the world. He finds in the Jewish hope and in the Saviour's life a dual form, viz.: an earthly and present, including the needs of the lowly and poor; and the heavenly and future, embracing universal dominion and glory.

He gains a harmonious statement of the two by saying characteristically that in heaven, in the ideal world of God, the Kingdom has been from the beginning perfectly prepared; but that it now comes down to earth to root and grow naturally into a final, glorious harvest. Thus his final, comprehensive statement describes the Kingdom as the *natural growth* of a *divine seed*, thus reducing its eschatology to low terms.

The recent notable development of this theme in the realm of Systematic Theology was started and mightily controlled by Ritschl's study in his *Rechtfertigung und Versöhnung*, first edition in 1870-74. He puts the matter thus: Jesus kept the Jewish ceremonial law, and yet was wholly independent of that law. Jesus understood the universalism of the Kingdom, and yet spent his life mostly in Palestine. Out of these life experiences Jesus came to see that the true idea of the Kingdom had not yet been realized; but also that it could be realized independently of time and place and cult and mighty works; that he himself realized it in his own willing acceptance of God's Lordship; that this involved for men as its decisive characteristic condition *μετάνοια* — a change of mind, involving a personal task for every member, and that this task is summarized in the one word, *love*; that the fulfillment of this task would merit and secure the reward of the Kingdom, or fellowship with God like that of Christ, that forgiveness is a *presupposition* in the New Testament Kingdom, just as judgment on enemies was a presupposition in the Old Testament Kingdom; and that, on man's side the emphasis has to be on a life of righteousness, in imitation of Christ's love of men and fellowship with God, which life, issuing in an ethical and religious community, shall be as a ground of merit and thus as a condition of membership in the Kingdom. Ritschl himself defines the Kingdom as "die Organization der Menschheit durch das Handeln aus dem Motive der Liebe" (the community of men wrought out by an activity whose motive is love). The essential elements of Ritschl's view are the ethical element, the organic element, the element of task (*Aufgabe*, as contrasted with *Gabe* or grace), with its emphasis upon human effort and human merit in the Kingdom, and the disposition of the element of grace in forgiveness as a *prerequisite* of admission to the Kingdom.

Another writer and treatise belonging to Ritschl's school

deserves attention, Kaftan, *Das Wesen der Christlichen Religion*. In Section 2, Chapter 1 of this work, we have a fine sample of thorough thought upon this doctrine. He first carefully summarizes the tendencies of thought current in Judaism at Christ's appearance. He finds here a party advocating the duty and the advantage of man's fulfilling righteousness, representing the Prophets and represented by John the Baptist; and another party cherishing the hope and expectation of God's intervention and aid through the Messiah, represented by the Pharisees. Here are two fundamentally distinct elements, the human, moral condition, or duty, or *Aufgabe* (task); and the divine activity, or *Gabe* (gift or grace). In discussing the doctrine in the New Testament, all turns upon the definition and correlation of these two elements. Christ includes and combines the two. He enjoins righteousness as a task; He brings the Kingdom as a gift. He declares it as an ideal to be attained; He proffers it as a present blessing to be enjoyed. This combination is seen to be practically possible when once we understand how Christ's religious life is at the same time a mystical, unworldly matter, and an ethical endeavor in this world. The former is the soul's hidden life in God, a present boon; the latter is a moral activity, striving towards the development of the Kingdom in us and in others, a system of duties which bind to the world. These two are thus practically not inharmonious, but mutually essential, mutually complementary. In this idea Kaftan brings the divine activity in grace to clearer expression than Ritschl, though he still, like Ritschl, makes human effort develop and produce the Kingdom here in the earth.

A. J. Dorner, *Kirche und Reich Gottes*, pp. 223-247, handles the problem in a totally different way. He shows the nature and scope of the Kingdom by defining the interrelations of the church on the one hand and the moral spheres, the state, family, school, philosophy, and art on the other. The church, he says, as patroness of Christian piety, concerns herself with laying the religious foundation for the moral activity and attitude, and then with securing the exhibition and embodiment of this temper in the ethical realms. Hereby it appears that the church and the ethical spheres are one realm, governed by one principle, capable, hence, of unification under one idea. This unification on the

religious side inheres in, and gives expression to the Kingdom of God. This unification is now present as an ideal, though its realization is as yet future, involving growth.

Lipsius, in his *Hauptpunkte der Christlichen Glaubenslehre*, gives a condensed statement of his view thus: The Kingdom of God is God's body of the pious, bound to God's lordship and ruled by God's Spirit. It is always an object of faith, not being won by empiric methods. It is primarily a divine gift, though secondarily and derivatively it is a divine task. Its chief good, and at the same time its condition of membership, is Sonship of God mediated by justification and regeneration. Its external marks are love to God and man.

Köstlin, in his *Religion und Reich Gottes*, pp. 193-247, gives us a brief, but a most thorough discussion of this doctrine. It stands conspicuous for its thoughtfulness and its earnest, evangelical tone. He first characterizes the Old Testament material in a most satisfactory way, both as to its nature and its relation to Christ. In this study he notes how fundamental a thought it was from the time of Moses; that it was never existent in Old Testament times, but rather always something future, an object of hope and longing and promise; that it involved the election of Israel, the conquest of all nations, rich endowment with outer, earthly goods, and a fine display of God's power; that it contained thoughts of a strong, rich, spiritual, ethical life of devotion to and communion with God, with its implications of forgiveness, cleansing, grafting the law in the hearts, and gift of the Spirit; that it presented the people of God as holding a lofty station of dominion over the earth; that it taught the Fatherhood of God and the sonship of Israel; and that it all is vested with a heavenly excellence, as shown in Daniel. Upon this Old Testament idea Jesus fastened in his teaching and work. And Köstlin's portraiture of Jesus' teaching is also of pre-eminent excellence. He finds the sense of his teaching in the first announcement of the Evangel by Christ: "Repent, for the Kingdom of heaven is at hand," and its fullest elaboration in the Sermon on the Mount and the Parables, all of which teachings are finely handled. In this study he exalts the element of promise, or the "good," or the announcement of "salvation"; the condition of receiving it, or the "demand"; the meaning of the "poor," of being "hungry,"

and of "weeping"; the relation of blessing to condition; the content of the "blessing," in which occurs a choice study of "righteousness" in the Gospels and in Isaiah; and the "coming," described as an "inner," "spiritual," and gradual development, and an external, future vision of God and inheritance of the earth. No better discussion of the essentials of this doctrine has appeared. It is thoroughly evangelical and thoroughly profound and masterly — in scholarship and breadth and sterling worth surpassed by none.

In the history of this doctrine the school of Bengel has occupied a somewhat unique position. The influence of Bengel himself has been considerably discounted, because of the prominence in his study of the problems of chronology and its kindred mistaken identifications of persons and places and events. But other, more essential features of his type of thought deserve attention, as unfolded by Beck and Kübel and Ph. M. Hahn. Kübel's views appear in his *Das Christliche Lehrsystem*, 1874, pp. 264 ff. and 485 ff. His treatment starts from Ex. xix. 6; traces two lines of thought in the Prophets and Psalms, one *ad intra*, the reign of righteousness and peace, and one *ad extra*, as shown in the world dominion in Daniel; shows how these two lines course through the New Testament, though Daniel's influence is predominant; and describes the Kingdom as the "Incarnate organization of the divine life in the life of men and the world through Christ." He further describes it as objective, transcendent, in a certain sense already complete. It is not a fellowship produced by men, a human ethical product, but rather an organism of divine-heavenly or spiritual life forces, as they stream into the world from Christ. The feature here most characteristic is the conception of the Kingdom as an objective, transcendent, heavenly entity, already complete in itself, destined to pass over into the earth by gradual processes now, but ultimately in its fullness by a sudden burst of revelation in glory and power in the consummation of judgment and salvation. Beck, in his *Vorlesungen*, read from 1843 to 1877, and published posthumously in 1887, has left a work marvelous for its discrimination, depth, precision, and breadth of thought, a veritable treasury of scripture light and power. His view is kindred to Kübel's, though his treatment is fuller, and his emphasis upon the ele-

ments of "salvation" and upon the contrast between the "Kingdom" and the "World" is far more urgent and distinct. Of peculiar interest is the comparison of the view of this school with the subjective, human, earthly, ethical concept which finds its most definite and powerful utterance in Kant.

In the same year with the appearance of the work of Kübel, representing the school of Bengel, and the work of Ritschl, representing the school now dominant in Germany, viz., 1874, was published the first edition of Schürer's *Lehrbuch der neutestamentlichen Zeitgeschichte*. This work is a good index of a movement in the prolific field of Biblical research that has revolutionized the method, and given a new meaning to the matter of this, as of many another Biblical theme — a movement which has put a new meaning and a new content into Biblical history. Owing to F. C. Baur's precipitation of the internal problems of the New Testament life in his discussions of 1831-1875, the search into the historical, external setting of the New Testament writers and lives was obstructed and delayed. But the researches of Hausrath, published in 1868, Wellhausen in 1872, Schürer in 1874, Weber in 1880, Edersheim in 1883, and many others have helped and incited marvelously to our study and understanding of the historical conditions under and amid which our Lord lived and taught. The bearing of these studies upon the doctrine of the Kingdom of God has been weighty. Indeed, one may almost dare to say that in all the history of the Christian Church no doctrine has been so transfigured and revolutionized under the influence of the light thrown upon its study from the times of its origin and chief development as has this doctrine now under review. Some have felt that they have seen in this one case the one and only hope of any rejuvenescence of interest and life and profit in the whole field of systematic thought.

This new movement registered its most marked expression and received its chief impulse in 1891 by its issue from the press of Brill in Leyden, of two prize essays upon "The Doctrine of the Kingdom of God in the New Testament," under the patronage of the *Haager Gesellschaft zur Vertheidigung der Christlichen Religion*. The essays thus crowned were both by German pastors, Ernest Issel of Baden, and Otto Schmoller of Württemberg.

Issel's essay, *Die Lehre vom Reiche Gottes im neuen Testa-*

mente, opens with a sketch of Jewish views about the Kingdom of God anterior to Christ, adopting the Wellhausen order of Old Testament writings. In this section he comprises in a very brief and general way statements about the Old Testament Theocracy, the rise of the doctrine of the devil and demons, the rise of legalism, and then of the Messianic hope, largely following Schürer, and adopting his summary. He then sets forth the New Testament views, partitioning the Scripture material into five sections, but naturally placing all the emphasis upon the Synoptic Gospels. The conclusions of his study are these: the Kingdom of Heaven is a "good," a gift; as such it is chiefly forgiveness, with its implications of grace, holiness, finding God a Father, finding ourselves children of God and brethren; it is also a "task," an object of earnest endeavor; herein we must remove hindrances, deny self, work righteousness in love to God and neighbor, and practice prayer; both of these features, the "good" and the "task," grace and works, he emphasizes about equally, making no effort to unify or harmonize; this Kingdom is to be a fellowship, whence the choice of the twelve as the germ of the community; the proper view of Christ's Person fails to see full Deity, inasmuch as his significance as head of the Kingdom lies in his "call," not in his dignity or inherent authority; his Messianic sense came late, his anticipation of the consummation of the Kingdom in his own generation was a mistake, though most of the eschatological teachings put in his mouth were in reality of later origin. Correspondingly Issel traces dissonance through later Scripture. Some expect the end early. Others foretell delay. Paul stands for the early appearing; most other writers make it late. John's Gospel alone deems it already present as "eternal life." By reason of Issel's emphasis upon the "task" element, his denial of any remote eschatological teaching in the words of Christ, and his low view of the Messiah's person, he stands as a representative of the ethical school of Ritschl and Kant, though his fine words upon the element of "grace" make this grouping somewhat faulty. See Kübel in *Theologisches Literaturblatt*, for May 19, 1893.

The companion essay by Schmoller, written under the same title and date, forms in some features a powerful and commanding contrast. As for the views held at the time of Christ he merely

cites Schürer. He then discards the claim that the study can be best approached from the side of the Jewish Apocalypses. His search is for the teachings of Christ, the doctrine of the Gospels, and this in its purity. To attain this he carefully approaches his final definition by a scholarly study of the "chief points of view," deeming and claiming that this cautious progress, step by step, will be at once instructive, corrective, and determinative of the final statement. By this method he handles *ten* such "points of view." Thus (1) the Kingdom of God is everywhere and always only one, even where Christ is talking of a "second" coming. From the first and throughout his conception of the Kingdom is ultimate. (2) It is not a "task," or work, but a "gift," and a gift only. Here Schmoller shows himself a master, giving us some of the finest work in all recent literature upon the subject. He sets himself stoutly against Kant and Ritschl, and becomes essentially corrective of Issel. The Kingdom is a good, the good, the highest good, God's final revelation. In the content of this "good" he enumerates fellowship with Abraham, the felicities of a feast, the shining as the sun, the communion with God, eternal life, concluding with the statement that this final and perfect good, imparted graciously by God and trustingly received by us as individuals, is eternal life in fellowship with God. (3) Membership attaches to definite ethical conditions, and so *involves* a definite qualification, as repentance, faith, childlikeness, poverty, righteousness, labor, faithfulness, etc.—in one word, "righteousness." Thus membership and righteousness are inseparable; but they are not identical. Nor is the membership worked out and attained by righteousness. The Kingdom is not a task, an endeavor. It is a good, a gift, for which righteousness is a subjective condition, not a ground. (4) The "coming" of the Kingdom is an objective, concrete, historical, saving act of God, the parousia, and as such forms an objective condition of membership. Here again Schmoller shows a most scholarly and masterly study and discussion of one of the chief points in the whole problem. He concludes that the term "coming," as applied to the Kingdom, is meant in the eschatological sense, and points to the parousia at the end of the world. His treatment of passages here is a model of fairness and earnestness. (5) The coming of the Kingdom is mediated through the

Messiah, Jesus. It is not made to come by men. Men are not bidden to repent so that the Kingdom may come; rather are they summoned to repent for the Kingdom is at hand. Man does not usher in the Kingdom. This is purely a divine act. God sends Jesus as the Messiah to usher in the Kingdom. (6) In Jesus is already come the Messiah, through whom the Kingdom is to come, but not to bring in the Kingdom at present. Here Schmoller shows that Jesus never talks of two comings of the Kingdom, but always only of one; and argues that however remote from his own first coming the end may be, the Kingdom is to fully and really "come" only at the "end"; and that thus Jesus' first appearing was the beginning of the end, belonged to the end. (7) Jesus came as Messiah, in order first to provide the widest possible arena for this final, terminal, eschatological coming of the Kingdom. Here belong the stages of preparation, growth, gathering, evangelizing, discipling. By this view it is not the Kingdom that grows. The Kingdom is always an absolute, perfect thing. It is the "arena" which enlarges, the members who multiply. (8) The coming of the Kingdom is *pre*-pared, not only by Jesus' first coming, but also by his redemptive deeds and death. Specially does Schmoller mention here the miracles of healing, which were to discerning eyes a "signal" of the final coming, a foregleam of the sun already *full-orbed* and destined in due time to rise, though lying as yet below the horizon. (9) By the coming of the Kingdom a condition like that in heaven will result. Here the supreme feature is the divine agency, though the outcome will be in the *form* of a human community. (10) The Kingdom of Heaven means, in the first and essential description, the Kingdom of God subsisting *in* heaven; but in the second statement correlated directly with its "coming," it is the Kingdom of God which springs *from* heaven. Thus finally, the Kingdom of Heaven is the Kingdom of God which is in heaven, viewed as coming to earth, not thereby to cease to be the Kingdom of Heaven, but rather to take this earth into its realm. The two chief features of Schmoller's view are his argument to prove that the Kingdom of Heaven is in itself a "good" given by God, not an evolution wrought out by man; and his contention that its "coming" is eschatological, identical with the Parousia at the end.

Since the appearance of these two books in 1891, the debate has quickened and publications have multiplied wonderfully. Naturally, a considerable part constitute a contention between the "ethical" and the "eschatological" views. But of very special interest and importance is the development of a new feature which has gained a good deal of prominence and weight. This concerns the relation of the teachings of Jesus to the views of his times. Two men easily lead in this inquiry, viz.: Baldensperger, *Das Selbstbewusstsein Jesu im Lichte der Messianischen Hoffnungen seiner Zeit*; and Bousset, *Jesu Predigt in ihrem Gegensatz zum Judenthum*, both published in 1892.

Baldensperger's work is a very pretentious and scholarly exhibit of the Messianic thought in Jewish literature, surveying the whole field, after Schürer and Edersheim and Weber, in a thoroughly independent way. His position is as follows. The Jews, sometime anterior to Christ, tended to exalt God out of fellowship with earth. In consequence they came to multiply mediators between earth and heaven, as wisdom, the word, angels. With this grew up legalism, formalism, determinism (due to the Deistic view of God). Out of this grew the tendency to set fixed and definite dates and periods throughout the future. Out of all this came the Jewish Apocalypses, with their teachings about revelation, wisdom, Messiah, angelic help, demons, satan, the new temple, and Jewish pre-eminence. Of all this Baldensperger makes Daniel the fountain head. Thus there were presented before the Jewish mind two diverse and contradictory sets of ideas, the Prophetic and the Apocalyptic. In these two fields toiled the Scribes. And out of their efforts grew later an eschatological syncretism, which Baldensperger tries to treat by methods of historical analysis, complaining of Schürer's unhistorical and rough-shod synthesis. All these efforts he traces genetically up to the time of Christ, when, as Baldensperger says, these variations and discords were reduced into two strong parties, viz.: the Nomists or Scribes, with their ethical legalism; and the Apocalyptists, with their more religious eschatology, in which a general resurrection and final monotheistic judgment were the topmost thoughts. Into this setting Jesus came. And his Messianic ideas were an outgrowth of his religious experience in the midst of these seething times. The gradual development

of Christ's Messianic self-consciousness in this life experience is the main task of Baldensperger's work. This experience was, he affirms, a development from less to more, from dim to clear, from desire to mission, from error to verity, from anguish to peace, from external sign to spiritual experience, from occult to open, from timidity to bravery, from doubt to triumphant assurance, consummating in the faith that, notwithstanding defection and disaster and death, nay that through the deeps of atoning suffering, he was to attain to the Parousia and the Messianic Throne.

With this method and conclusion of Baldensperger several recent books may be classed. Of these the most radical is Ludwig Paul's *Die Vorstellungen vom Messias und vom Gottesreich bei den Synoptikern*. Paul is a pupil of Keim and Pfleiderer, and makes everything human, natural, earthly, Jesus being wholly a child of his times. The views of Gunkel may be found in the *Theologische Literaturzeitung* for January 21, 1893. He emphasizes the caution against too confident and closely articulated statements, and calls for far more thorough study of Judaism from the sources. Bousset, in 1895, published a work upon *Der Antichrist in der Ueberlieferung des Judenthums, des Neuen Testaments, und der alten Kirche*. In this he discredits the eschatological sections of the New Testament, deeming them mere fragments; claims to trace in extra-Biblical literature of the ancient church and of later Jews other portions of this picture of the future of independent content and value; and says this material does not connect with the Biblical, but is traceable in the pre-Christian, pre-Judaic literature, and is not without connection with the old Babylonian Dragon myth. Of similar nature is A. Dieterich's *Beitrage zur Erklarung der neuentdeckten Petrusapokalypse*, tracing to the ancient literature of the Orpheus sect in Greece representations now attached to the Christian doctrine of the Kingdom. Another writing, classing with the writers of this more radical type is Paul Schwartkopf's *Die Weissagungen Christi von seinem Tode, seiner Auferstehung und Widerkunft, und ihre Erfullung*, making Christ an erring and limited man, having mistaken views of himself and of his mission, and in maturity of practical judgment to be rated below Paul.

Bousset follows these same intensely interesting and important ranges of thought, but mainly to champion contrasted views. He finds two eras of Judaism, an early and a late. Early Judaism was lifeless and formal. Later the Maccabean revolt awakened in a revived nationalism a new piety, like that of the Prophets, only more exclusive. Out of this grew up a new Messiahism. Owing to hard, stern fortunes encountered in *this* world, there grew up a Messianic hope which was identified with the *other* world. Thus this world and the present time came to be contrasted sharply with the other world and the future. Into this upper, other, and future world were projected the Messianic experiences of resurrection, judgment, life, and doom. Here, now, are coexistent two strong tendencies of thought: the national feeling, rooting in Maccabeeism, with its attention earnestly set upon passing, earthly affairs; and a strong Messiahism growing out of the hard adversity of the times, with its attention fixed expectantly upon the skies. Here Bousset assails Baldensperger's prolonged and dissonant dualism, and contends that only as Maccabeeism, with its legalism and this-worldly ambitions, is supplemented by Messiahism, with its faith in a future, heavenly apocalypse of judgment and reward, is there secured any *complete* view of this history. By such a blending one gains harmony. Earth and heaven, the passing aeon and the aeon to come, legalism and Messiahism, when held and welded together, exhibit the true and full solution of the riddle of Jewish life. To defend this Bousset furnishes a fine study of the history and literature of the later Jewish life just before the time of Christ. Upon this follows a study of Christ's adjustment of his life and mission to these facts of Jewish history and to the aspirations of the Jewish faith. By tracing with a marvelous deftness the various lines of our Saviour's words and experience he develops his main thesis, viz.: that in the Messianic consciousness and work of Jesus there was the same two-sided truthfulness to fact and faith, to this world and the world to come that coexist in his time. His work thus seems like a composite, a mosaic. He wholly adopts Schmoller's classic exposition of the Kingdom as a "good," never a "task." But he also follows Baldensperger in the theory that our Lord's Messianic consciousness attained to clarity by a process of growth.

But his work is a composite theory of the setting and the sum of the mission of Christ of well-nigh matchless beauty and skill. It must always figure as a powerful study of the problems of the Kingdom from the historical side.

In the same year, 1892, appeared the work of Johannes Weiss, *Die Predigt Jesu vom Reiche Gottes*. As to the nature of the Kingdom he follows Schmoller. Two features make this work distinct, viz.: its very free and extensive correction and reduction of the Gospel material; and his very low view of Christ, rating him scarcely at all above John the Baptist.

In 1893 Schnedermann published his *Die Verkündigung Jesu vom Kommen des Reiches Gottes*. Here is an author much given to parade his knowledge and quite forward in his assumption to arbitrate the whole discussion. For all that, his work is one of the most serious efforts in all this series of discussions. Like Baldensperger and Bousset, his chief concern is to determine the relation of Jesus to what had gone before. But Schnedermann takes a different position from either of these. His prime effort is to show that Jesus' work was essentially, and indeed only a "fulfillment" of Old Testament, Israelitish hopes. By his view Jesus and John were representatives of a large body of humble, expectant, divinely guided believers in the ancient prophetic word, who were looking for the promised Messiah; and this, not in the forms outlined by narrow, bigoted, and extravagant Jewish Apocalyptists, but in the genial, gracious, generous spirit of a Micah or an Isaiah. Jesus grew up in such circles, and addressed himself to such auditors, and found a large and ready acceptance and response. In this message of Jesus the main substance of his teaching was, to this expectant, believing class, familiar and old. What was new, and as such adapted to command attention and arouse enthusiasm was the authoritative announcement that the Kingdom was "near," that all their hopes were *now* to be realized. The "coming," not the content, or meaning, was the new note in the message of Jesus. This ignoring of the incongruous and extravagant accretions of late Judaism; this reillumination of the glorious old Israelitish-prophetic proclamation of a coming Kingdom of God; this supreme emphasis upon Christ's announcement that the time of the coming was at hand; this deep harmony of Christ and John

with the quiet, Godly class pervading Jewry like leaven, and with the ancient prophets — these are the features which Schnerdmann outlines with much skill and power, and in the light of which he subjects to his scholarly criticism the most elaborate list of modern writers touching this theme to be found anywhere in all its literature. In his positive, final definition he essentially agrees with Schmoller as to the gracious and eschatological features.

In 1895 were published two other books well deserving notice: Lütgert's *Das Reich Gottes*; and Ehrhardt's *Der Grundcharakter der Ethik Jesu im Verhältniss zu den Messianischen Hoffnungen seines Volkes und zu seinem eigenen Messiasbewusstsein*. Lütgert's book is written in much the spirit and quality and judgment of Schmoller's work, and it develops substantially identical conclusions. It is a certain advance upon Schmoller, in that it is written later, in the light of numerous new discussions. Still it is well to be noted that, while plainly fully aware of all the literature of recent days upon his theme, and the current theories as to Jewish sources in non-canonical literature, he declines to encumber his exposition of the pure Gospel material with any of those discussions, or even to register their opinions.

Ehrhardt traces the Prophetic idea of the Kingdom, then the Mosaic, and then the Apocalyptic in a careful, historical study, of the style and quality of Bousset — an excellent piece of work. This is followed by a description of the teaching of Jesus in full harmony with Schmoller. The new element in Ehrhardt is his development in a new way of the *ethical* characteristics of Jesus' life. The main excellence here is Ehrhardt's penetrating and most instructive disclosure of the relation of Jesus' official activity as Messianic King to his own personal, inner, ethical relationship to God. Here is displayed with great skill the inner harmony and unity of the transcendental and the real, the earthly and the heavenly in the life and teachings of our Lord. It is peculiarly valuable to read again the work of Bousset in the light of this; and then again to study the relation of this thought of Ehrhardt's to two such contrasted views as those of Kant and Beck.

To be mentioned among this cluster of names is the work of

Erich Haupt, *Die eschatologischen Aussagen Jesu in den synoptischen Evangelien*, 1895. He sides with Lütgert and Schnedermann as to the relations of the teachings of Christ to the tenets of his time, assailing Baldensperger's method of reducing the eschatological features in Jesus' words to Jewish sources and handling them on a naturalistic level of interpretation. He insists that Christ is independent and original, not a product of his times, but in weighty matters a protest against them. Herein, however, he encounters a sharp criticism from Schnedermann in pp. 87-96 of his work. The sum of Haupt's view was also published by him in 1892 in the first number of the *Zeitschrift für Theologie und Kirche*, under the title, *Reich Gottes, Gemeinde, Kirche in ihrer Bedeutung für Christliches Glauben und Leben*. In his position descriptive of the Kingdom he coincides closely with Schmoller, in both definition and emphasis.

Among recent works two have a special interest because of their suggestiveness, both being fragments or sections of larger treatises. One is Titius' *Jesu Lehre vom Reiche Gottes*, 1895. This is part of an exhaustive study on "Seligkeit." In the large work he aims to construct a clear, complete, and every way correct statement about the relation of our life on earth to life in God, our present happiness to future bliss, our natural ethics to faith in revelation and to salvation by God in Christ. To this end he arranges his material under three divisions, viz.: Christ's teaching about the Kingdom; the Apostolic teaching about Seligkeit; and the later theological treatment of New Testament views. He dedicates his volume to Kaftan and Bernhard Weiss. But his views are, as to the Kingdom, mainly harmonious with Lütgert.

The other, and the more significant work is Kabisch's *Die Eschatologie des Paulus*, etc., 1893. This is designed to pave the way for a work on Pauline Ethics. As such it is an exceedingly suggestive work. Paul's Eschatology is handled and outlined with a reverent and scholarly faith. But the feature making it unique is the first section, which is devoted to showing the dominant influence of Paul's eschatology upon his religion or theology and upon his ethics, a study well deserving attention.

As a good sample of recent systematic statement after the

method of Biblical Dogmatics, may be cited the study of Schlottmann in his *Kompendium der Biblischen Theologie des alten und neuen Testaments*. He briefly summarizes the Mosaic, the Prophetic (by separate writers), the late Jewish (very briefly), and then more elaborately, though still succinctly, the Gospel teachings. He is, in the main, harmonious with Köstlin, though less masterly. His chief wish in his criticism of other writers is in sympathy with Schnedermann, viz.: to find men who evince faith in the "Israelitish" type of Jesus' thought, herein distinguishing between the "Israelitish" or "pure" type and the later "Jewish," or inferior order of thought.

Of numberless other names it is not necessary that mention be made, as they either do not give us distinct and complete discussion, or would yield only repetition of views now described.

If any wish to prosecute the study, the works most helpful are, Schmoller and Issel, Baldensperger and Bousset, Köstlin and Kaftan. For guidance to literature the best single work is Schnedermann's, though his description is, throughout, very inadequate, being merely a classification of writers' positions upon a *single* feature of the problem, viz.: the relation of Christ to the Old Testament. Köstlin has excellent estimates of a few writers in pp. 183-193, and 247-258. See also Issel, pp. 1-6; Kübel, *Theologisches Literaturblatt*, May 19, 1893; Nippold, *Geschichte der deutschen Theologie*, 1890, pp. 548 ff.; Keim, *Leben Jesu*, II, pp. 46 f.; Luthardt in *Kompendium der Dogmatik*, 2d ed., Sec. 58, 6; and Ritschl's article, *Reich Gottes*, in Vol. 12 of Herzog's *Real-Encyclopaedic*.

From this study of the history of the doctrine of the Kingdom of God, it is to be seen that the following questions or problems, with their various professed solutions, have emerged. Is the Old Testament teaching a source congruous with the New Testament? Is Jesus' teaching to be subordinated to the influence of the Jewish Apocalypses? Is John's Gospel an authority? Are there late and alien elements in the Synoptists? Can Paul be co-ordinated with Christ? Is the New Testament Apocalypse a genuine canonical authority?

Then, are the eschatological features — the parousia, the resurrection, the judgment, the awards, the heavenly pageants, integral elements of the doctrine? Or, is the Kingdom purely human, present, earthly, ethical, social?

Then, is God's saving act a feature? Is it the supreme feature? Is the Kingdom a "good" or a "task"? What is the difference between righteousness, viewed as a "condition" of entering or receiving the Kingdom, as a matter of grace, and righteousness, conceived as a product and "result" of entering the Kingdom, still viewed as a matter of grace, and righteousness, as a condition of securing the Kingdom, viewed as a matter of merit?

Then, how is the Kingdom related to the Church? How is it related to the "World"? Is the rival and contrast of the Kingdom of God in the Old Testament the same as in the New Testament, and is it the same now?

Then, what is the meaning of the term "Kingdom"; is it a realm, or a dominion, or both, or neither? What is the difference in usage and meaning between Kingdom of Heaven, and Kingdom of Christ, and Kingdom of God?

Then, how far did Christ adopt, and how far correct or modify the conception current in his time? Is the term properly comprehensive of all Christ's teachings? Was there development and change in Christ's ideas? What did he show to be the proper relation in the Kingdom of society and the individual?

CLARK S. BEARDSLEE.

THE EDUCATION FOR THE MINISTRY.*

This topic is not a new one. It has been with the churches of our fellowship ever since the first generation of eminent ministers, trained in the English Universities, began to pass away. The topic is not new and it has always suggested substantially the same question,— How secure for our churches an adequate supply of suitably trained ministers? Yet though the question itself is not a new one, still to us it comes in a new way and with a new urgency. The changes in the life of our day,— social and political, as well as religious, have put new dimensions on the meaning of an adequate supply and a new color upon the significance of a suitable training.

We would, accordingly, look first at the state of education among our ministry and observe its trend; would, second, ask the question, what is the kind of education apparently needed for our churches at present? We would then inquire if there is provided for those who wish it the opportunity to secure that kind of an education; and would finally ask the question, How bring it about that there shall be enough individuals suitably trained to supply the needs of the churches? The topic has thus its bearings on the churches, on the theological seminaries, and on the individual ministers.

We ask then, What is the present state and trend of education among our ministry? First of all it is beyond question that the number of ministers trained in our theological seminaries (if seminary training is what is meant by 'suitable training') is not adequate to the yearly increasing need. This appears from the fact that the number of graduates from our seminaries barely keeps pace with the net gain, year by year, in the total number of churches, to say nothing of gaps caused by the death or retirement of active pastors. It appears even more clearly when we compare the number of ordinations in a year with the number of graduates from the seminaries. For example, in 1894 there were

* Being a paper read before the General Conference of the Congregational Churches of Connecticut, at Winsted, November 18, 1896.

ordained to the ministry of the Congregational churches, 234 men. In the same year only 124 graduated from our theological seminaries. In other words, 110 ministers were ordained who, it is reasonable to suppose, were not graduates of our seminaries. It is quite inconceivable that any considerable number of these were graduates of the theological schools of other denominations. The reasonable presumption is that the larger part of them had never had a full theological training. There was also added to our ministerial force a large number of men who had, to be sure, received ordination at the hands of other denominations, but who had not received a theological training even approximately equivalent to that given in our seminaries. The influx to our denomination of such men from the Methodists, notably in the West, is one of the well-recognized phenomena of our ecclesiastical life. Just how large this may be at present I cannot say; but in 1888, of 198 ministers occupying Congregational pulpits in the State of Michigan 85, or about 42 per cent., had come from other denominations, and at about the same time it was reported at the Conference of the Chicago Theological Seminary that in nine districts in the Northwest there were 335 ministers who had not had a full course in any American theological seminary, and 275 came from other denominations. I have no reason to suppose that since that time there has been any considerable change for the better. This all goes to indicate a lowering of the standard of ministerial education in the denomination.

This lowering of the grade of education is noticeable also in the training of those who do enter our own seminaries. In the decade from 1884 to 1894 the percentage of college graduates to the whole number of students in the seminaries fell from 65 to 54; while the percentage of those who had never been connected with college rose from 23 to 36. It might appear that this deterioration in the educational status of those entering the seminaries was really a hopeful sign as showing that those who previously entered the ministry without seminary training now secured it. But this is shown not to be so from the fact that in 1884 the proportion of seminary graduates to ordinations was 59 per cent., and in 1894 it was 53 per cent.

To make clear that this is not simply a piece of statistical jugglery let us note the history of a single state,— the State of

Michigan. This state has an excellent representative character because its church life combines in a somewhat peculiar way the characteristics of both the older towns and the frontier settlements. In 1870 the General Association of Michigan, evidently noting the tendency to a decrease in educational training on the part of those who presented themselves for ordination, passed the following vote: "We suggest that candidates for license be examined upon what they *know* as well as upon what they *believe*, and that no man be recommended to the full position of a preacher who has not fulfilled literary conditions requisite for admission to our theological seminaries, and pursued a course of theological study, equivalent to that laid down for seminary classes." The number of new churches in the state multiplied, and with it the demand for men. The conditions recommended by the Association could hardly have been heeded, for before very long there was more urgent complaint. In 1888 a special committee previously appointed, after much investigation, feeling the imperative need of some sort of an education for those entering the ministry which should be better than that which was then common, brought in a report advocating the establishment of a school in connection with some college or seminary where men could be given a short English course in theology. The recommendation was made, not with any wish to dissent from the desirability of the ends proposed in the resolution of 1870, but largely because, in the judgment of the committee, the state of affairs was so bad that something must be done. This action was not thought to be adequate, and in 1891 a committee of the General Association, previously appointed and specifically instructed, presented the outline of a course of study, with text-books recommended, which candidates for licensure might pursue under the guidance of local associations, in the absence of other theological training. Two years later, in 1893, so acute had become the situation, that it was voted that it should be considered a breach of good order for any church to ordain a man, or to take part in the ordination of any man who, lacking a regular theological education, had not, under the care of the local association, completed the course of study which the General Association had prescribed. The necessity for such a vote indicates most strikingly how low

had become the requirements of ministerial education in the eyes of both the churches and the candidates for ordination.

This is not merely a local phenomenon. At the meeting of the National Council in 1892, a resolution was presented to that body urging that, on account of the insufficient supply of ministers furnished by the seminaries to the churches and the consequent tendency to license and ordain men inadequately trained in the Congregational polity and faith, the council issue a set of questions to be proposed to all candidates for the Congregational ministry, and that a course of study be drawn up, occupying at least two years, which should be required of every person applying for licensure, who had not received a seminary course. The resolutions being referred to a Committee on Ministerial Standing, that committee brought in three years later, by its chairman, Professor Paine of Bangor, an elaborate report accentuating the need of great watchfulness on the part of the churches to see to it that only adequately trained men are admitted to licensure or full ministerial standing, recommending the distribution among the churches of a tract setting forth the present needs, and the dangers of an ill-trained ministry, and suggesting that if the theological seminaries cannot make provision for the ministerial training of men who are not college graduates that the effort be made to establish schools where such men can have a training at the hands of teachers of the highest and broadest scholarship, to the end that it may be both scientific and thorough.

Here, then, is the present state of things and the trend in ministerial education. There is observable (1) an inadequate supply of ministers to fill all the churches; (2) of those who annually enter the Congregational ministry many are ordained men of other denominations but are inadequately trained; (3) of those who are ordained into the Congregational ministry nearly one-half have not been trained in our seminaries; (4) there is observable a marked deterioration in the preliminary training of those who do enter the seminaries; (5) so perilous has this deterioration of ministerial training appeared and so wide its influence that it has been thought by some that matters would be improved by grafting upon our polity a system of associational schools of theology, somewhat similar to that from which the Methodists are trying to shake themselves free, while others have looked

toward the establishment of special schools adapted to the wants of those wishing a "short cut" into the ministry.

Our denomination has felt this general downward tendency to be dangerous, not because we believe in any ministerial aristocracy of letters, or wish to claim a superiority in culture to our brethren in other denominations. It is simply because our ministry in the past has felt, and still evidently feels, that it is due to Christ, and to the worthy proclamation of the gospel which he died to bring, that its messengers should know whereof they speak and should bring to the proclamation of their message vigorous, trained, and athletic minds as well as devout, sympathetic, and loving hearts. Brethren, the spirit of the past of our polity has been right. Though the stress of untoward conditions may, for a season, have compelled us to walk in the way of educational deterioration, that road has been followed far enough. The path of ministerial inflation we are at present pursuing is the high road to ministerial panic and religious bankruptcy. It is not to be believed that our churches will, without vigorous protest and earnest effort, continue a course so suicidal to their own life and so ruinous to a strong Christianity.

This brings us to our second question. If the present trend of ministerial education is in the wrong direction what ought ministerial education to be? This is not a question the answer to which is to be spun out of the serene upper air of pedagogic speculation in the seminaries. It is a question for the churches to decide. The seminaries are simply the agents of the churches in supplying to the ministers of the churches the kind of training which the churches demand. The more sympathetic and responsive the attitude of the seminaries is to the needs of the churches the more truly are they doing their work. Neither is it to be answered simply by looking over the shoulder to observe the example of our ancestors. Congregationalism has happily never but once (in the Plan of Union) shown itself so loyal to its ancestry that it has preferred a dead past to a living present and a growing future. We want to recognize this question of how a minister ought to be educated as a live question, not as one which our great-grandfathers settled once for all, leaving to us simply the pious duty of exhuming their conclusions and making them into our phylacteries.

Now, if I have not entirely misread the voice of the churches as it has come to my ears through the press, and from private conversation, and from the character of various kinds of new training schools which have been started, the two characteristics principally demanded of the education of the ministry for to-day are that it should be *practical* and *Biblical*. Practical, not simply in a general sense, but in a specific way adjusted to the complex and diversified life of modern society and the requirements of the modern church. It is urged that men are not all just alike and do not all need precisely the same equipment. That the "average man," if he ever existed, is now recognized to be simply a fiction of figures. That the "average church," even if it once existed in a country with a homogeneous population settled in towns of comparatively the same size, has long since ceased to be. For the sort of a diverse and cosmopolitan life which is now speaking from our land, it is demanded that the training should touch many practical points. It is really surprising how diversified is the range of topics which the friends of a seminary at a single anniversary season present to the administration as of superlative value for practical ministration, and deserving, therefore, an important place in the curriculum of the institution. The training should then, the church says, be practical and diversified.

It should further be Biblical. This is a demand not only in accord with the drift of the time to a renewed and increased interest in the Bible but it is also in accord with what has long been regarded as a true estimate of what the minister needs. The pastor in the small town and living on a small salary, and it must be borne in mind that an overwhelming majority of our ministers are in small towns and live on very small salaries,— such ministers cannot expect to be better versed than their parishoners in finance, or current literature, or philosophical speculation. But the minister should be,— and the community has a right to expect it of him, and the community does expect it of him, the man who knows his Bible as no others do know it. Knows it in its historical environment, knows it in the relations of its parts, knows it in its spiritual content, knows it in its applicability to life. Knows how to study it and how to teach it in a way which no one else in the parish knows. Apart from all theories of inspiration God speaks out of the Bible, God is found in the Bible, and God is felt

through him whose patient toil has assimilated the Bible, as from no other. And what the church craves,— what the world needs, is the touch of God.

Now, with this demand for a diversified practical and Biblical training, there has sprung up, strangely enough, another idea,— that with the adoption of these two ruling principles it is possible greatly to abridge the course in the theological seminary and also to diminish the general educational equipment of the minister. We hear a great deal of talk now-a-days that what people care for is not systems of dogmatics or treatises on higher criticism; what they want from the minister is the simple gospel brought to bear with practical skill on everyday life. Well, there is truth in this contention. The gospel is adapted to every one, and its simplicity is the marvel of the ages. It is as simple as the Divine love and as universal as human sin. It is simple; but it is filled with all the fullness of God. It is adapted to all needs; yet its very universal adaptability shows how multitudinous are the facets of its truth. That a book which has been for centuries well nigh the exclusive study of many of the brightest and ablest of mankind, is to be mastered and its application to all conditions committed to memory by means of a brief course of rather helter-skelter conning of proof texts, is preposterous on the face of it. The kind of mastery of the book which the people have a right to expect from the minister can only be secured by thorough and scientific training. The acquirement of a training that deserves to be so called requires. (1) Time. It cannot be secured by inhaling a whiff of theological atmosphere while whizzing by a seminary building on a wheel. (2) It requires concentrated application. It cannot be secured by the reading of a few good books in the tired hours incidentally left free between the funeral, the society tea, the preparation for the prayer-meetings, and for the sermons of the week. (3) It requires instruction from men possessed of minute, adequate, and specialized training. These three are necessary not simply to secure to the student the possession of a bundle of right conclusions; but, what is much more important, to secure to him a sound method of reaching his own conclusions in the future. The minister of power, the live minister, must be a continual student. He must do his own thinking. To this end he must possess a thorough and scientific method of reaching

his own conclusions. The minister whose theological training has left him bare of method, and with simply a set of formulated conclusions, is already a fore-doomed fossil or a predestined whirligig. Now the mastery of method, of technique, is slow work. It needs time, application, and skilled guidance. It does not take Paderewski long to play a nocturne, but it took him a long while to learn how to do it. It is a strange and most perverse spirit which leads the very men who are demanding a longer and more careful preparation for lawyers, and doctors, and druggists, and plumbers, to suggest a shortening of the training of the ministry. Are our lawsuits and our sewers of more importance than our religious natures?

This tendency manifests itself also in the drift to treat as unnecessary the college training of the ministry. Now I have no doubt that there are exceptional cases where men without college training have been successful ministers. I know some such who might make many a college-bred man envious. But exceptions do not make the rule, if they do prove it. The fact, briefly, is this. The number of college-trained men in the country is rapidly increasing in proportion to the population. The number of college-trained ministers in proportion to the whole number is rapidly decreasing. In other words, the pulpit is steadily tending to fall behind the pews in culture. President Thwing, in his valuable article in a recent number of the *North American Review*, shows interestingly the growing power of the college-trained men in our country. College-trained men are choosing business rather than one of the "three professions" in increasing numbers. This is not so much because the professions are crowded as because business men learned that in the long run the college education proved a good investment for the man who planned entering business. This was forcibly urged upon me some years ago by a multi-millionaire of New York as the result of his observation in connection with one of the greatest of our industrial combinations. Brethren, if the business of the Lord Jesus Christ is worth attending to, it is worth attending to with as much intelligence and farsightedness as the affairs of the Standard Oil Company. It simply is *not business* to let young men imagine that anything short of the most thorough training can fit them in the best way for the Lord's work.

“But,” it is said, “the need of ministers is so desperate.” Yes, but the last way to increase the number of suitably trained men is to lower the standard of scholarship. If the profession of the ministry is held cheap by the church it will be lightly esteemed by the young men whom the churches would be glad to see in their pulpits. One strong incentive drawing college young men whose ears have been opened to the call of duty, has been the past tradition that the ministry of the church must be recruited from the class of educated men. If the churches cease to expect this then the college man may well say, “I will choose to serve the Lord in some other way and leave the ministry to those who have the preparation which the church expects.”

If then the second question proposed, viz., as to the goal of the education for the ministry of to-day, is fairly answered by saying that the evident trend of the thought of the churches, and the logic of the circumstances, both point to a thorough and a scientific training, which shall be predominantly Biblical and practical, we should seem to be ready to answer the third question as to whether or not there is now provided the opportunity for that sort of a training. Let us then turn to the seminaries and see what they are doing to supply these demands which the church is making. I do not hold a brief for the seminaries, or for any one of them. None of them is perfect. I propose simply to state the facts and let them speak for themselves, for good or ill. I must say, however, that some criticisms heard from time to time about the dogmatizing and speculative tendencies of seminary instruction seem based rather on ignorance than knowledge.

As you know, we have at present seven theological seminaries. Of these, four are in New England,—a district which, with New York, contains over forty per cent. of the Congregationalists in the country and over thirty-six per cent. of the churches. These are located at Andover, Bangor, Hartford, and New Haven. Two are in the Middle-West at Chicago and Oberlin, and one is on the Pacific coast at Oakland.

Let us see then what these seminaries are doing to provide a diversified, practical, and Biblical ministerial training. The Year Book shows that in 1885 there were forty-one professors in active service in all the seminaries. In 1895 the number had risen to

sixty-three,— an increase of over fifty per cent. in ten years. This is not due to the fact that the number of students in the seminaries rose in the same decade from 366 to 460. There are not provided more professors to teach the same subjects to more men, but there are more professors because a more diversified instruction is given. It is now possible for students to take up for careful study topics which were entirely unknown, or only hinted at, fifteen years ago in the same institutions. Occasionally one hears the question somewhat querulously put “ If ten years ago the instruction of forty-one professors occupied all of the students’ time, how can they in the same time assimilate all that sixty-three professors can give? ” Such a question reminds me of that put by a good brother who was shown into the new Case Memorial Library at Hartford. He looked with admiration on its fine proportions and asked, “ How many books have you? ” “ About sixty-five thousand. ” “ Can your students read through sixty-five thousand books! ” Seminary students have come to learn that a seminary library is not to be read through and that a seminary course is not to be studied through.

Two or three years ago I had occasion to study with care and tabulate the courses in our different theological seminaries. An examination of the most recent catalogues shows no marked change except, perhaps, to accentuate the characteristics to be noted.* The first thing noticeable is the degree to which the historical method has come to dominate the speculative or dogmatic. So much is this the case that it was at times difficult to group studies satisfactorily under the customary fourfold titles of Exegesis, History, Systematics, and Practics. The second peculiarity is the relative importance of Biblical studies. This admits of ready exhibition in figures. There were at that time offered by all our seminaries to their students a total of about 11,323 hours of instruction. Of this number 5,527, or nearly 49 per cent. were Biblical studies. Of the remaining 5,796 hours over 42 per cent., or nearly one-half, were devoted to practical theology. The remaining hours were offered as follows: 15.5 per cent. of the whole in systematics, and 13.4 per cent. in church history proper. If due regard is paid to *quasi* historical character of subjects such as New Testament Introduc-

* Hartford Seminary Record, Vol. iii. No. 6, and Vol. iv, No. 1.

tion, then the department of history moves up before that of systematics. It thus appears that, rightly or wrongly, the seminaries of our denomination have come to lay the emphasis on just the points where the demand of the churches would have it laid, and to take it off the point where the churches wished it removed.

We noted that the demand of the churches is not only for Biblical and practical training but for a diversified training that should allow men with different capacities to fit themselves for the widely differentiated activities of modern ministerial life. This requirement the seminaries have tried to meet by the introduction of electives. At the present time about one-third of the studies in our seminaries are elective or optional, reckoning fourteen hours a week as a normal amount. In addition to this, post-graduate courses have been established. In two of our seminaries, Chicago and Oberlin, there are English courses for those who, beginning late in life to study for the ministry, have felt that they could not spare the time to study Greek and Hebrew. Pacific has just established a preparatory year for such cases, making the whole course four years, while Bangor, to accomplish the same result has adopted the course, strenuously advocated by Professor Paine, of making Greek and Hebrew elective throughout the course, and adjusting all other instruction to ignorance of these languages.

Such then are the facts. I leave it for you to say, brethren, whether or not the seminaries have provided the kind of opportunities which the churches demand for the education of the ministry of to-day. I must say, for my own part, that even if the seminaries have not been able to do the best that is conceivable, there seems at present no reason why any one wishing to enter the Congregational ministry may not, if he will, secure a suitable education.

Last of all the question comes how to secure enough men to take advantage of these opportunities and so furnish to our churches 'an adequate supply of suitably trained men.'

The responsibility rests first of all with the churches. The first step necessary to secure an adequate supply of suitably trained ministers is for the churches to insist that the ministers they do have are suitably trained. If we are in the midst of a

period of uneducated ministerial inflationism the only way to resume, is to resume. This much is certain, that so long as churches are decided in the selection of a pastor by the cut of his coat or the length of his hair, by the breadth of his smile or the warmth of his grip, by the vibration of his voice or the quality of his brogue, and choose to make such things rather than the soundness of his training, the abundance of his mental resources, and the excellence of his past record as respects character and efficiency the test of fitness for the ministry or the pastorate; just so long will the ministry be increasingly a body of untrained men, and a body of men lacking the sturdier and finer qualities of a modest, sincere, and earnest Christian manhood.

Further than this, the ministry must be filled from the homes of the churches. To you fathers and mothers in Israel I put the question. In this ease-loving, excitement-craving, and money-getting age has your personal consecration and your appreciation of the ministerial office been such that your sons have been made to see the rewards of its privations, the blessedness of its sorrows, the heaven-lit glory of its purposes? It is a beautiful thing, the brooding love of the mother which would shield her son from hardship, and it were hard to blame the mother who shrinks from sympathetic suffering with her boy's pains; but this seems to be one of the laws of the Kingdom, that its progress depends on the consecrated endurance of the Hannahs and the Elizabeths and the Marys, as well as upon the achievements of the Samuels, the Johns, and the Christ.

But the responsibility for bringing about a better state of things cannot be put entirely upon the churches, or upon the Christian homes. It must rest chiefly with the ministry itself. What the ministry of to-morrow shall be, is largely determined by what the ministry of to-day is. So long as the ministry, whether acting as the agents of missionary societies, or assembled in ministerial association and conference, or called together in council, treat the matter of ministerial education as of trifling moment, as something to be readily, even gladly, ignored in the interests of personal friendship, or transient convenience, or the supposed needs of denominational progress, and make it a practice to license or ordain any one who can get anybody to say a good word for him; just so long is there little hope for improvement. The thing

above all others which is needed to draw into the gospel ministry those who, by a thorough and scientific training, are fitted best to advance the cause of Christ is a new sense on the part of those now holding the ministerial office of its peculiar sacredness and its supreme significance. As a money-making profession, or as a profession to minister to the temporal comforts of him who follows it the ministry is a flat failure. It ought to be. If the time should ever come when the cross of the crucified Son of God should become the symbol of financial gain or of exceptional comfort in life the ministry might be filled, but it would cease to be the ministry of the gospel. The curse of our age is its materialism. Not the materialism of philosophy but the materialism of everyday life,— the measuring of everything in miles, in acres, or in dollars. The ministry must stand, and should stand, as the protest against this view of life. It is not the life of such men as Father Eels, haloed with a sacrificial poverty, that holds men back from the ministry. They are checked, rather, by the apparent desire occasionally manifested to hug the cosy quarters of the land and choose the warm berths, and by the apparently worldly spirit which makes the portentous list of applications for comfortably salaried churches the byword of the street and the delight of the ungodly. The heroism of Calvary has in it a wondrous summoning charm.

Brethren, our age needs, in a peculiar way and to an extraordinary degree, the spirit of a self-forgetful and self-sacrificing ministry for the Lord. Given this spirit in the ministry of our denomination and from such a ministry will go out an influence, attracting, compelling, calling with love, summoning with duty, so that those who should hear will heed. In its last analysis the question of ministerial education, with its concomitant question of ministerial supply, rests with you and me. It depends upon our loyalty as those who feel that unto them is entrusted the ministry of reconciliation.

ARTHUR L. GILLET.

DEVOTIONAL PREPARATION FOR THE PULPIT.

The element of prayer is not to be considered as taking the place of any other, but as harmonizing with all other appropriate demands and methods; not only as consistent with the amplest learning, the highest culture, the deepest thinking, but as the required crown of all. The indispensable religious character and habits in general of a preacher are assumed to exist in some measure. The appropriateness and need of what is now in mind are grounded upon the chief facts of a Gospel minister's vocation. What, then, is the true conception of his office? He is a man of God, with a message from God, drawn from the Word of God. Its delivery is a divine ordinance, peculiar and momentous. The leading aim should be the largest possible number of conversions, the upbuilding of strongest religious character manifested in the wisest ways — such as are required for the speediest triumph of our Lord's kingdom throughout the world — and all the while a tender ministry of comfort, hope, and joy to the needy, the bereaved, the desponding. Anything less or lower than that as the main object is culpably short of obvious requirement. The messenger duly qualified for his task will prepare for the pulpit, and will enter the pulpit burdened with a sense of his own incompetence, at the same time desirous that divine strength may be made perfect in his weakness. Fitness is the first demand relative to all public speaking. A consideration of what is becoming the profession and present position of any man who addresses any audience is plainly demanded. Quintilian saw this, and the first chapter of his eleventh book is devoted to the subject, *decere*, that which is seemly. What now is seemly on the part of a man who comes before an assembly with words relating to their highest duties, their weightiest interests, concerns indeed of infinite moment, of endless duration? Must not his conviction be, "Who is sufficient for these things." Standing himself on the borders of eternity, looking into the eyes of men, women, and children, who must soon appear at the bar of God, well may he tremble, earnestly must he pray. The preacher is, of course, presumed to be a man of prayer; yet he

may not be specially devout in preparations for the pulpit. Confession to that effect has often been made at the gatherings of ministers, and in ministerial journals. A suitable habit in this regard will have to do with the choice of subject and text. Only the Omniscient One knows what is most appropriate from any preacher to a particular congregation on any given Lord's Day. Should He not, therefore, be seasonably consulted, and will He fail to respond? The general treatment, as well as specific portions of a discourse, may well be the subject of accompanying devout ejaculations. This holds good whether the discourse be written or unwritten. It is not more true that, according to the homely adage, Prayer and provender hinder no man's journey, than that prayer and meditation hinder no man's sermonizing. Intellect, as well as heart, has need of stimulus and guidance from above. The clarified vision that alone discerns things spiritual, comes in answer to the petition, "Open thou mine eyes!" Thus too will come mental freshness and alertness in place of torpor. What the heavenly-minded Herbert calls *irradiations* may thus be secured. The Roman Catholic Bishop, Dupanloup, says pertinently: "My first counsel, if you want to preach well, is to pray well; my second to pray well; my third, fourth, and tenth is still to pray much to God. Have but one aim in your sermons — God's glory and the salvation of souls."

We are not now merely theorizing, nor dealing simply with opinions, the opinions of men qualified to speak. Every period and every land of evangelical Christendom has furnished stimulating illustrative facts. A complete collection of these would form an impressive chapter in Church History. Very suggestive is the recorded resolution of the primitive Twelve (Acts vi. 4), "But we will give ourselves to prayer, and to the ministry of the Word." Very suggestive are some of the recorded specimens of apostolic intercession: I "cease not to give thanks for you, making mention of you in my prayers"; and onward, in Ephesians first, to the end of the chapter. "I bow my knees to the Father of our Lord Jesus Christ," and onward through the paragraph,—Ephesians third, fourteenth, to the end. Why was John Flavel, for instance — an eminent Non-conformist of the seventeenth century — so much blessed in his labors? He was a mighty wrestler with God in secret, that his sermons and pub-

lished works might be attended by conversions. Why have hundreds since that time — scores of them in our country — been similarly blessed? Because of similar private habits. How was it with certain Fathers of New England? Let one answer for many: “I applied myself this night unto the exercise of a vigil; and I had my spirit gloriously enlightened, revived, and comforted from above. One intention of my supplications from the dust, where I lay prostrate before the Lord, was to obtain, after the pardon of my sins and a fresh assurance of it, a mighty presence of the Lord with me in my exhortations to the young people of the town to-morrow, and especially in my approaching lecture.” Due preparation in that way will give to style an appropriate impress; and at the same time will save from many an infelicity. Who would ever ask a blessing upon an oddity or a witticism? Who would proceed from the mercy-seat to perpetrate sermonic larceny?

Contentment with not preaching great sermons may, in this way, be secured. A subtle temptation to palm off learning, to exhibit smartness, to get a reputation for originality or for eloquence, lurks in many a man’s study, and dogs him in the pulpit. A sufficient safeguard against unhallowed ambition will be found only at the throne of grace. The widow of that meek and holy man, Jeremiah Hallock, said, “I never knew his set hours for secret prayer, but he seemed to be praying all the time. On passing through the study I often found him on his knees.” He was a typical man, not a great man, a plain man, but one whose assistance neighboring ministers were glad to have in times of revival.

On reading the sermons of Luther, Knox, and some other eminent reformers, as well as those of more modern men like Whitfield, who have been signally blessed, we are disappointed, at first, to find a want of almost everything that answers to the reputation of those distinguished men. But a second thought occurs. To learn the secret of their power we need to see them in their places and hours of wrestling with the Angel of the covenant. The discourse great in spiritual results, is seldom what would popularly be put into that category; but was there ever such an one preached when the preparation had not been attended with earnest prayer? The first sermon after our Lord’s ascension had not much that seems striking, though three thousand con-

versions took place that day, but it was preceded by an eight-days prayer-meeting. When John Livingstone, a young man not yet ordained, preached after the communion at Shotts, in Lanarkshire, over two hundred and fifty years ago, nearly five hundred conversions took place; yet it was not a great sermon; but he, with many Christians, had spent the previous night in conference and prayer. So, too, after another famous communion, that at Holywood, a similar night of importunate preparation had been spent. Then, too, the sermon was only a plain one. James Sherman, who succeeded Rowland Hill at the Surrey Chapel, London, was by no means an intellectual man, nor a specially eloquent man. He was a praying man; and seldom preached that one or more souls were not led to Christ. Eighty-four individuals, when uniting with the church, attributed their conversion to a single sermon of his in 1837. On the scale of divine estimate the truly great preacher is the self-renouncing, self-forgetting minister, whose devout aspirations contemplate the glory of God in the religious welfare of men.

By this method a discreetly courageous fidelity may be obtained. There are Bible themes so vast, so solemn, that they seem to forbid the handling of weak, uninspired men. We shrink lest the fate of Uzza should be ours. But the whole counsel of God, duly distributed, must be brought forward. Any suggestion of the timid heart uniformly to pass by these stupendous topics, even though some of them are appalling, is to be put aside with the rebuke, "Get thee behind me, Satan!" No subjects are likely, at the present time, to be more noted for absence from the pulpit than the general judgment and future punishment. Criticism will never eliminate from the sacred page passages like these: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed"; "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." The greatest of prophets declared, "The chaff he will burn with fire unquenchable." The greatest of apostles, as eminent for tenderness as for faithfulness, has placed this on record: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our

Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The divine Witness himself, clothed with boundless knowledge and boundless love, has declared that the Judge will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"; "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Has the man who does not accept these clearly revealed truths, any right in an orthodox pulpit? And what shall be said of preachers who accept these fearful truths, honestly or nominally, and year after year keep silent concerning them — preachers who have no sufficient reason for believing but what some of their flocks are liable any moment to such awful doom — and yet never lift a warning voice? If it is a fearful thing for the impenitent hearer to fall into the hands of the living God, will unfaithful pastors go free?

Fearlessness in fidelity is, of course, far from being the only thing required. Right spirit and manner in presentation are indispensable, and are to be had in no other way than by pleading at the mercy-seat. According as it appears that all proceeds from a loving desire, like that of the Master, to rescue perishing souls, may portentous warnings be expected to effect their object. A friend once asked Robert McCheyne what was his last Sabbath's subject. He replied, "The wicked shall be turned into hell." The friend asked further, "Were you able to preach it with tenderness?" That, however, was a point in which McCheyne, amidst his high-toned fidelity at St. Peter's, Dundee, did not fail. Few young ministers have spent so much time in prayer as he did.

Many other subjects require a vigorous moral earnestness, as well as considerateness, in their treatment — the guilt of remaining unreconciled to God; the need of regenerating grace; the urgency of many an unwelcome duty; the reasonableness of holy living, of a holiness "without which no man shall see the Lord." Who can think of preparing to speak on these themes save in the hallowed atmosphere of the closet? Evasion here is dark delinquency. But colorless preaching is powerless preaching. Opiate ministrations are an offense. At whatever expense — contradiction of sinners, or contradiction of saints — the pulpit should be redeemed from the sneer of being "Coward's Castle."

We next contemplate the minister more immediately upon

entering the pulpit. His special need at that hour is a frame of soul perfectly calm and self-possessed, a consciousness that the good hand of our God is upon him, and that the pledge will be fulfilled, "Lo, I am with you." These words are the minister's own promise, the prince of promises, one to be pleaded whenever a public duty is approached. To no other profession or occupation is such warranty given. The very sponsor himself, the very treasurer of all grace enters the sanctuary, enters the pulpit with his servant. This, in its quieting and elevating influence, cannot be realized except as preparatory days and hours have witnessed fellowship with the Father and with his Son Jesus Christ. Continuity therein is not only of much importance, but is attained easily, compared with the extemporaneous endeavor, made first and only on the spot, to obtain what is needed. Is there any promise without conditions? Our Lord does not obtrude himself unsought upon his ministers. Sunday morning is not the time to raise a church bell to its place; but once adjusted beforehand, it can then easily be rung.

While it is imperative that in preparation the sermon should be disembarassed of self, so too at its delivery, as well as throughout the service. Devout Saint Bernard on reaching the door of the church was wont to say, "Stay here, all my worldly thoughts." The absence of that cautionary bidding, and the presence of conceited self-assurance will occasion failure, humiliating failure. John Newton, about to preach for the Rev. Mr. Edwards of Leeds, was offered a private room before going to the chapel. Mr. Newton replied that he was pleased with his present company, adding, "I am prepared." When the time came he announced a text and started off fluently, but soon lost his memorized plan, became confused, stopped, and asked Mr. Edwards to occupy the hour. So chagrined was he that for some time, whenever he saw a group of men on the street, he would imagine they were talking about him. Tauler, the celebrated mystic, in one instance — typical of the man as manuscript chronicles* lately quoted show — "Mounted the lectorium, held his cap before his eyes, and said, 'O merciful and eternal God, if it be thy will give me so to speak

* Thomas à Kempis and the Brothers of Common Life, by the Rev. S. Kitterwell, I. 70.

that thy name may be praised and honored, and these men bettered thereby.' ”

A word concerning the ministerial air and ways in the pulpit will not be out of place. Certain subordinate matters, though of comparative unimportance, are at quite a remove from being wholly unimportant. To the entire body of ministers it may be said: Brethren, do we not need — as truly as our congregations do we not need — to share in all parts of public worship, and is not that our privilege? Ought we not to be thus engaged in the moments of preliminary silence, as well as during the service of song? Is any arrangement, or any failure that interferes with this to be tolerated? Should not all concerns of toilet, the finding of hymns, etc., be attended to before appearing at the sacred desk? The eyes of an assembly are upon us. If our hands are occupied in turning leaves, and in other manipulations; or if our eyes rove about the house, may not observers accept it as a sanction for their wandering thoughts, inattention, and irreverence? Catching the ear of sextons, I would appeal to them: Brethren, let all written notices and other messages be communicated to the preacher, save in very unusual circumstances, before he enters the auditorium. Allow him the rightful opportunity of undisturbed participation in the early part of worship as in other parts of service, for which he has been praying, and for whose hallowed discharge of duty others have been praying. Worshiping for some months many years ago in the Domkirche at Berlin, I remember a beadle brought the open Bible to the pulpit—and if a manuscript was to be used that was upon it—previous to the preacher's appearance, who has then nothing to do with handkerchief or spectacles, or with looking at notices; nothing indeed to do but to join the assembly in acts of solemn and delightful worship. Less desirable things than these are being introduced among us from Germany.

Nor is the mere handling of books too insignificant a thing to be thought of. David Garrick had a just appreciation of pulpit proprieties, and his rebuke to Dr. Stonehouse may well be repeated this side of the Atlantic. “What books,” said the great actor, “were those on the desk before you?” “Only the Bible and Prayer-Book.” “*Only* the Bible and Prayer-Book! Why you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book or ledger.” The

man duly devout in his preparation, and duly thoughtful at the time, is not likely to need such criticism.

The real character and spirit of a preacher have inevitably much to do with the effect of any discourse, and in these respects prayerful preparation has large influence. Successful hypocrisy is rare in the pulpit or out of it. Keen scrutiny is exercised down in the pews. The man who presents himself with a lurking desire for the praise of men, who stands up with a worldly mind to declaim against worldliness, and whose rhetoric has little flavor of the closet, may rely upon detection. There are those who will be thinking as much about what he is, as about what he says. Small reason is there to expect that spiritual benefit will follow. Against pulpit dereliction in this line there is no antidote so effectual as that which we are now considering. Joseph Hume, when rallied for going to hear Dr. John Brown of Edinburgh, replied, "I don't believe all he says, but he does; and once a week at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow." A spiritual impress of that sort will be made upon some, by any minister who is equally thorough in his preparations, equally free from self-seeking, and equally devout at the time. But it is idle to look for such effects when the preacher is trusting to the mechanical instead of to gracious dynamics.

It is, perhaps, superfluous to add here that the public devotional exercises of one who leads sanctuary services will be happily influenced by what has now been suggested. Appropriate language, reverential utterance, can hardly fail, under the dominating thought that an address is being made to the holy, heart-searching God, instead of to an assembly of pew-proprietors. Three abominations, yea four, that bring desolation to genuine devotion in the holy place, will thus be avoided — studied elegance and eloquence; flattery by way of the mercy-seat; remuneration for some kindness by attempts to coin the gold of the mercy-seat into ready money; sending to heaven some one recently deceased, who had given no evidence of a renewed heart. It is thus that whatever good effects might follow truth preached is often neutralized.

Coöperative prayer is a point deserving notice. That was

something which Paul solicited. In three Epistles he writes, "Brethren, pray for us." A pastor may well make it the subject of occasional, if not frequent, requests that hearers offer petitions, specifically in his behalf, amidst their week-day devotions and at the opening of Lord's Day services. Thus may the fullest unique harmony be established between speaker and audience. May not many a Sunday in the course of a year thus prove a Whitsunday? Sometimes a syndicate of supplication is privately organized by a few individuals; and most blessed results follow. Under such circumstances a more vital harmony between pulpit and pew is pretty sure to be secured. The preacher becomes a dynamo stored from beyond the clouds. Not only is there an adjusted conductor between his previous preparation and present discharge of duty, but a bond of hallowed unity between speaker and hearers. The instrument of ten strings, duly attuned, will be far more completely in accord with the place and the hour. Truly sacred music, sacred eloquence will follow. In the absence of this what unresponsive, labored work is preaching! The power of such music as that of Händel falls flat upon a French audience. An atmosphere of scepticism will not convey the religious expression of his oratorios,* the sound, "the word," not being mixed with faith in them that hear it. On the other hand, what consecrated preacher has not experienced a hallowed glow upon finding himself *en rapport* with a receptive congregation? Pastor Gossner speaks for evangelical Germany: "I felt a fire within me. Awakened souls felt the same. They offered up prayers for me as I ascended the pulpit, so that I was enabled to preach with power and unction." On another occasion: "The Spirit of the Lord worked powerfully within me, and I was enabled to bear testimony to the Lord. Some were quite overcome; and others filled with the Spirit of peace. Both parties told me that they lost sight of me personally, and felt as if Christ were speaking to them." Consummate testimony!

Certain incidental benefits also will follow. On the Lord's Day sanctified consentaneousness, as just observed, is a great desideratum. The wave of congregational intercession for the preacher should meet congeniality in the pulpit, while a reflux wave reaches the pew, and silently exerts an elevating educational

* Blakie, "For the Work of the Ministry," 6.

power. Priests must indeed bear the ark of the covenant, but the people must, at the appropriate time, lift heart and voice if the walls of Jericho are to fall down. Nothing in the kingdom of Christ is a more blessed reality, and at the same time more mysterious, than a gracious harmony between the prayerful speaker and praying hearers. Sacred assimilation goes on. Sunday-School teachers and lay laborers in other departments will unconsciously experience an adventitious training. The preacher himself finds that week-day services also partake substantially of the same character as Sunday services. Pastoral visits then take on a type differing decidedly from calls of ceremony. It is said of the devoted William Pennefather that he never entered a house without prayer. Should there be any pastor of whom the same may not be said? If any man on the face of this earth is bound assiduously to cultivate the Christian virtues, to strive with intenseness that worldly ambition may be crucified that he may have in perfection the self-sacrificing spirit of Jesus Christ, it is the minister of the Word. If any man is specially liable to that most seductive poison, spiritual pride, it is the minister of the Word. If any man is peculiarly exposed to the damaging effects of human praise, it is the minister of the Word. Against these and every other insidious influence there is no antiseptic like a transforming fellowship, intimate and habitual, with Him before whom the heavenly hosts cry, Holy, Holy, Holy! "O God in heaven," cried Norman McLeod, "O God in heaven, keep me from courting popularity!"

AUGUSTUS C. THOMPSON.

JOHN ROBINSON, PASTOR OF THE PILGRIM FATHERS.

No sufficient biographical sketch of John Robinson has been written. The general scope of his influence has been defined, but there is yet lacking a careful study of his development and personality. To lay the basis in these respects for a discriminating biography is the purpose of this paper, and of the one which will follow.

PURITAN BEGINNINGS.

With the accession of Edward VI to the English throne, in 1547, the small Protestant party that had emerged into view during the reign of Henry VIII, came into power. From the beginning of this reign appeared a deliberate attempt to rid England of Roman Catholic doctrine as well as of papal ecclesiastical supremacy. In January, 1549, Parliament confirmed the prayer-book, which had been prepared on the basis of such Roman missals as that of Sarum. A point of seemingly minor importance in this service-book was the retention of the priestly vestments. This matter became a watch-word with men whose tendencies were toward a completer separation from Rome in every respect, and the Puritan movement was destined to crystallize about this point. It first took shape in the objections of Hooper to the vestments (1549). An increasing number of reforming clergy came quickly to accord with him.

Meantime there was a definite attempt made at doctrinal statement by the Protestant party. Forty-two Articles of Faith received the royal sanction in 1551; these subsequently became the thirty-nine Articles of the Anglican church. But this doctrinal change was carried out during the minority of the King, generally without the consent of either Parliament or Convocation, and rested upon most insecure foundations. The people were not ready for it, and the death of the King put an end to the attempt.

A violent Roman Catholic reaction began when Mary was crowned Queen, October 1, 1553. It seemed completely

triumphant in spite of a few secret congregations that maintained a Protestant worship. Nominally the national religion was restored to that of the last days of Henry VIII; practically it was a complete return to the papal system. Heretics were driven into exile, imprisoned, and slain. The real line of development which we must follow is from those ardent leaders who were seeking a more perfect reform under Edward VI, and which attempt was checked by the young monarch's death, through the Marian exiles in Continental cities, to the religious policy of Elizabeth, in the execution of which these returned exiles played a most important part. Following this line, we find ourselves concerned chiefly with a community at Frankfurt am Main, who had settled there in 1554, and had been allowed by the local authorities to maintain their own form of worship. They did not, however, conform to the ritual of Edward VI, but used no surplice in their worship, dispensed with the litany, and allowed the people to make no replies after the minister. The results of this action lie before us in a small book issued later by them. The changes which they had made did not meet the approval of their fellow-exiles in Strasburg and Zürich, and the latter urged their Frankfort brethren to adhere strictly to the order of worship enjoined by King Edward. This counsel was rejected, and, in defense of their action, the Frankfort brethren said:

"If any think that the not using the book in all points should weaken our godly fathers' and brethren's hands, or be a disgrace to the worthy laws of King Edward, let them consider that they have . . . altered many things in it heretofore, and if God had not in these wicked days otherwise determined, would hereafter have altered more; and in our case we doubt not but they would have done as we do."

It was indeed known that Crammer had drawn up a form of common-prayer "much more perfect," but the condition of the clergy made it impossible to carry it out. Thus the general movement toward reform was maintained during the Roman Catholic supremacy, and made progress abroad under the impetus already gained in the reign of Edward, and from the Continental reformers.

With the accession of Elizabeth the religious status of the realm was subjected to another change. The determining word

for the religious policy of the Queen herself is compromise. Elizabeth was a Roman Catholic by inclination, and an Anglican by policy. She chose to be the head of a national church, which should be neither so Protestant that it would repel her Roman Catholic subjects, nor so Roman that the Protestants in the kingdom would be unable to become its members. To this end she employed many of the returned exiles as her ecclesiastical ministers, who, under their sovereign's eye, would scarcely carry reformation too far, but whose name would help to appease the demands of all who were zealous for reform.

The new organization was effected by the renewal of the Act of Supremacy, which was generally enforced; by the passage of the Act of Uniformity in 1559, which was also generally obeyed; and by the re-enactment of the thirty-nine Articles (1562), which met no opposition.

But Elizabeth's system was one which could never afford satisfaction. It undoubtedly offered favorable conditions for the development of the popular mind into a more thoroughly Protestant attitude; but when that point had been reached the new organization was not elastic enough to yield. The first opposition came, naturally, from bishops such as Parker and Jewell, who either thoroughly ignored or opposed the use of the vestments. At the beginning of Elizabeth's reign there are three parties visible: (1) The Roman Catholic party, decreasing in size. (2) The compromise Anglican party, of the Queen, at first supreme, but later failing to satisfy the growing demand for reform. (3) The Reform party, now known as Puritans, increasing slowly in strength, and embracing the radical elements in the kingdom. The contest between the last two in its initial stages forms the first period of the Puritan movement.

THE ORIGIN OF SEPARATION.

A still more fundamental examination of the constitution of the Anglican church was bound to come, and this was entered upon by the Puritans in the second stage of their development, under the lead of Thomas Cartwright.

Cartwright was a follower of Calvin both in dogma and in polity. He lost his position as Divinity Professor at Cambridge in 1571 as a result of his opinions expressed against the Angli-

can system. He held that the Scriptures teach an authoritative system of polity, of which the diocesan episcopate forms no part; that excommunication should be used more freely; that members of the church should have a share in the selection of their ministers. He also maintained the doctrine of a national church, of which all the baptized inhabitants of England not excommunicate were *ipso facto* members; this membership the clergy were to train to holiness of life; the magistrate was to suppress heresy and compel to uniformity; the true reformer was to remain within the Anglican church, working for its purification; separation from it was schism and grave sin. This outlined the policy of the Presbyterian Puritan party until the civil war.

The two parties carried on a vigorous contest, and Anglican views of the episcopate grew more intense under the stress of opposition. On the other hand, the Puritans were the victims of increasing persecution at the hands of the dominant party.

But there were certain points in the teachings of Cartwright which were likely to make his system merely a school in which zealous men would be trained for farther advance. For his church was national in character, and all reform must be waited for at the hands of the civil magistrates.

There were also in England many Anabaptists. Their teachings, perhaps, exerted some influence on Robert Browne, but even this cannot be clearly shown. On the other hand, the principles of the two bodies differ so essentially that, as a whole, they appear independent of each other, and correspond only because they are the common expression of the general attempt at a more earnest religious life, and a return to the Scriptures.

Passing by certain obscure, incipient movements about London in the vicinity of the year 1567, we find the Separatist idea coming to its first full expression in the writings and work of the much-maligned, erratic Robert Browne (cir. 1550-cir. 1633). It was while pastor of a church of Puritan tendencies, about 1580, that he seems to have become convinced that the Puritan reformation had not gone far enough, and that a radical separation without waiting longer for help either from the impotent magistrate, or from the sad minority of faithful clergy, was the only possible means of reforming the church and avoiding personal sin. Browne thus uttered his practical protest in the

form of a principle, to the effect that the sin of the bishops in maintaining an unscriptural church order, and in hindering efforts to reform the same, became by participation the sin of all ministers and members remaining within the false order. This is the principle that became so potent later under the general designation, Connivancy at Sin. In 1582 Browne sent out two important treatises, in which his general system of polity was displayed. We may sum this up under three heads:

First. A Christian church is a company of persons possessing Christian character, united to each other and to God in the bonds of a covenant. To each of these churches are given all the powers necessary for self-organization, government, and discipline. This church is a democracy under the immediate and absolute headship of Christ. Each member is responsible for the welfare of the church to which he belongs. Second. But churches also have mutual responsibilities for counsel and aid. This serves as an inter-ecclesiastical bond to unite the independent units. Third. The church and state are entirely independent of each other; hence civil magistrates have no right to exercise lordship in spiritual things.

These opinions were so radical that they called out a proclamation in the name of Queen Elizabeth against the books, and the possession and circulation of them was serious enough charge to result in the execution of two men found guilty of it in 1583. But Browne's work was practically overthrown by his personal incapacity as a leader. He returned into the Anglican church, and died in prison an aged and despised man.

The results of his writing began to appear in what was now opprobriously termed "Brownism" as represented by two men, Henry Barrowe and John Greenwood. We pass now to the second stage of the Separatist movement, and from Eastern England to London. In 1586 Barrowe and Greenwood were both arrested, and confined more or less closely until their execution together in 1593. During this time they, nevertheless, managed to prepare enough manuscript to occupy over 900 printed pages of controversial and exegetical literature. In this lies a new statement of the general principles of Browne. The radical ideas of the latter are mitigated. The attack upon the Anglican communion, polity, and worship is of the same nature as Browne's had been. But the new cast is aristocratic, and

not democratic. The government of the individual congregation is placed almost entirely in the hands of the rulers of the congregation; the officers become the church. The power, indeed, remains with the church; but practically the eldership assumes gradually the place of undisputed pre-eminence.

Concerning the various attempts to realize these theories in practice at home and abroad, it is not necessary to state more than that they were unsuccessful. Men paid with their lives the price of their opinions; but the leaders and congregations lacked the necessary force of personal character to bring things successfully to pass. At the close of the sixteenth century it was apparent that, unless more patient and judicious leaders should succeed Browne and Barrowe, their opinions could not survive. The force of a really strong personality had not yet been brought to bear upon the realization of the Separatist ideal. Such a contact of a judicious leader with a Separatist congregation might form a third period of its history. This came to pass in the North of England, in the neighborhood of Gainsborough-on-Trent, when a small Separatist congregation there was joined by John Robinson.

ROBINSON'S LIFE.

Robinson left no autobiography; the personal element in his writings is relatively small; and the references to him by his contemporaries do not furnish details concerning his life. The date of his birth is determined by an entry in the records of Leyden University as follows:

1615	Joannes Robintsonus Anglus
Sept. 5	Ann. xxxix.
Coss. permissu	Stud. Theol. alit Familiam.

This enables us to fix upon the year 1575-76 as that of his birth. He seems to have been born in the county of Lincolnshire, but of this there is no safe evidence. His connection with the Separatists of Gainsborough-on-Trent lends some force to the conjecture that this was also the town of his birth. Of his childhood and early life we know nothing. We are also uninformed as to the social character of his family, and the early education that he received. The general inference to be drawn from his means of livelihood, and his financial enterprises in Leyden is that he was not from the poorer classes.

Robinson first appears in contemporary records on the rolls of Corpus Christi (Benet) College at the time he entered the University of Cambridge. The record is as follows:

John Robinson, F. Lincsh, admitted 1592, Fell. 1598.

This would make Robinson a student at Cambridge at the age of 16-17. Corpus Christi was one of the smaller of the Cambridge colleges, had, perhaps, 110 members inclusive of instructors, and it is significant that no less than three pioneer Separatists had been students there, viz.: Robert Browne, his co-laborer, Harrison, and John Greenwood.

The entire University had become filled with the Puritan teachings which Cartwright had advocated, and during Robinson's student days it was necessary for the Vice-Chancellor to officially deny that a presbytery had been formed in St. John's College. Robinson received his degree at Cambridge, and was appointed Fellow in 1599. Immediately after this he went evidently to Norwich or its vicinity, where he labored, probably in the capacity of a curate, until about 1604, when he was suspended by his Bishop, Jegon, formerly Master of Corpus Christi College. He then went leisurely to Cambridge, where he spent some time in discussion and thought, and finally, resigning his Fellowship, he went to Gainsborough-on-Trent, where he united himself as a Separatist with a congregation that had been gathered there under John Smyth. So much seems clear concerning the external history of Robinson's movements up to this time. We must now seek to determine, so far as possible, the steps by which he reached his first position as a Separatist.

If Robinson came from the vicinity of Gainsborough-on-Trent, he had spent his early days in a region where religious opinion had always been of a pronounced type. The neighborhood had been filled with the monasteries of the conspicuous religious orders previous to the suppressions under Henry VIII; later the Puritan preachers were active there; and it is a remarkable fact that from three small villages within a few miles of each other came pioneer leaders of three great non-conformist bodies.

Young Robinson was, on entering the University, a member by birth of the state church. His conversion took place before he separated from it. This change seems to have been a matter of

intense personal conviction to him. He describes it in the terms of that Calvinistic theology which then obtained in the Anglican church, and to which Robinson through all his life maintained unswerving allegiance. When the break came, it was not a question of dogma, but an issue of practical life and polity, which formed the pivot on which he swung free from the Anglican communion. So far as we can trace this influence to any one source, it is to a representative of the Puritan tendencies of the University, William Perkins, of Christ's College and St. Andrew's. Robinson nowhere asserts the definite influence of Perkins upon him; but he often writes so that the strong formative influence of the Puritan preacher upon the University student is apparent. The pupil went beyond his master, to whom he owed his initial incentive.

Another element entered into the developmental forces acting upon Robinson, and prevented him from becoming the mere follower of one teacher or teaching. This was his constant sense of the sufficiency and authority of the Scriptures. When his attention was first drawn to the teachings of the Separatist writers by means of some of their books, Robinson at first held to his former position of a conforming Puritan. But later he abandoned this policy, went to the Scriptures as the source of final appeal, not pinning his faith "upon the sleeves of the most learned."

These forces were at work in a mind of a pre-eminently practical cast, distrustful of itself, not quick at conclusions, but wresting truth as from a foe at the cost of agony.

His final decision was not reached until after the period of his work about Norwich. He seems to have left Cambridge a loyal enough member of the state church to allow of conformity to its usages, and probably of ordination at the hands of a bishop. His desire was to preach; religion was a matter of life, and the attainment of personal righteousness the end of religious effort. And now came the practical point about which his new opinion was to gather. He saw the *absolute contradiction between the church as the communion of the elect and the parish church*. His personal allegiance to his former teachings could not hold when he finally began to "search the Scriptures." From this court of final appeal he emerged a Separatist.

But Robinson did not move hastily. There was none of the

rashness about him which characterized his contemporary, John Smyth. When Robinson was suspended for his utterances, he sought another position where he might express his opinions and yet remain a conforming member of the state church. But here he was unsuccessful. He refused finally to conform. Meantime the Hampden Court Conference outlined the imperial policy of pitiless opposition to the Puritans; convocation intensified its canons; and with a "troubled heart" Robinson went to Cambridge, and thence to the Gainsborough congregation. We must now follow the history of a branch of this to a new home in Holland.

It was probably in the year 1602, that a Separatist congregation was formed from a company of small farmers at Gainsborough-on-Trent. They covenanted together "to walke in all His wayes made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them." Their leader was John Smyth, a man of a good deal of native ability, described as a good preacher, but tending to go to extremes, and laying undue emphasis on the more radical and revolutionary elements of the New Testament. John Robinson became associated with this congregation in 1604, probably in no official capacity. What his visible means of support were during this time we do not know. For a year and a half, however, he seems to have been closely associated with Smyth, to whose influence upon him he himself confesses.

Persecution began to increase; and the principle seems to have been already evolved, that a church should not be composed of more members than could meet together at one time. Hence, as the members were separated by a distance of some miles, and Postmaster William Brewster of Scrooby was able to offer a part of the congregation a place for worship in the manor house there, a division by mutual consent took place in 1606. The Gainsborough section emigrated to Amsterdam probably in the same year; the Scrooby congregation was organized probably with Robinson as its pastor, Richard Clifton as teacher, and William Brewster as elder.

But the Scrooby congregation was not left to pursue its way unmolested. Plans for emigration to avoid continued persecu-

tion were begun late in 1607, and during the period from April to August, 1608, the majority of the congregation reached Amsterdam.

In Amsterdam they found two congregations of English Separatists, the London Church, under the leadership of Johnson and Ainsworth, between whom a sharp conflict was about to begin, that would end in the rupture of the congregation, and the brethren from Gainsborough, whose ranks were immediately to be broken by contention. This was an atmosphere utterly uncongenial to Robinson. He had one hundred members with him, and their petition to immigrate was granted by the authorities of the city of Leyden, on Feb. 12, 1609. In the following May, the congregation reached its new home.

Here, for sixteen years, Robinson did his work as pastor, organizer, and controversialist. His first preserved booklet was put out during his Amsterdam sojourn, and he was probably in the midst of his largest work when he reached Leyden. These show us that his development from 1604, had been along the line of Barrowe's type of teaching. He tended toward an intenser emphasis upon the necessity of absolute separation from the Anglican church even to the smallest matter of fellowship and communion.

When Robinson reached Leyden, he found at last a place of residence that was congenial, for the great University at that time outranked his own *alma mater*, and there were three large reformed churches in the city. It was also possible there, for the personality of the pastor to work upon his people, unhindered by the persecutions in England or the vagaries in Amsterdam. He was a young man of 35 years, ready for action and achievement. The members of the congregation were poor and obliged to be content with humble work. In 1611, Robinson and three others purchased a desirable property near the Pieter's Kerk, at a price equivalent in modern American currency to \$10,000-\$12,000. This became the center of all the peculiarly church life of the congregation, which seems never to have taken on any communal aspect. There is no trace of the socialistic tendencies in Robinson's church which played such havoc among the Anabaptists. The congregation increased from one to three hundred members before 1620, and was acknowledged by the city magistrates as a body of honest men.

Meantime Robinson's counsel was sought in church matters. The storm broke at Amsterdam, and his advice and mediation were in frequent demand. Moderation, peace, and forbearance are the keynotes to his replies so far as we have them preserved. Also Robinson's advice and friendship were sought by English reformers who were not Separatists. He was in close communication with the "learned Ames," who probably influenced him greatly. And still more important was his contact with Henry Jacob, whom Robinson brought to a full acceptance of the Leyden church's system of polity, and who established in England in 1616 the first permanent independent church on the Leyden model.

Robinson was also busy in dogmatic discussion. He became immatriculated as a student of theology in the University in 1615. The atmosphere was sultry with the continuation of the great Gomar-Arminius controversy, which had a political as well as a theological significance. Robinson held a public dispute with Episcopius, the successor of Arminius in the Academy at Leyden, which shows that he held a worthy position among the learned men of the city.

But it soon became apparent, that in spite of a gratifying growth and slight prosperity, Robinson's congregation could hope for nothing beyond final absorption into the ranks of the Dutch reformed churches. The struggle for existence was a hard one, for the exiles were farmers and ill-adapted to city life. The young men were entering the army or going to sea. Robinson particularly deplored the influence of the continental Sunday upon his flock. But more than all, his evangelistic spirit demanded room for freer development. This led to the conception of a plan for emigration to America. It was not without precedent. And so, as early as 1616, Robinson arranged seasons of fasting and prayer, preached on the special duties involved in such a movement, and with Brewster, Carver, and Cushman, set forward the enterprise in England. The difficulties in the way were enormous, but Robinson appears during these four years of business transactions until 1620, as an indomitable organizer.

When the departure came, Robinson remained behind with the aged and weaker members, hoping soon to follow the emigrants. But he never reached America. His death came suddenly, and he was buried on the fourth of March, 1625.

JOHN ROBINSON'S PERSONALITY AND HIS PLACE IN THE HISTORY
OF CONGREGATIONALISM.

The chief thing about John Robinson is personal religion. Under that one category he himself subsumes all that tends to man's happiness; it is the chief thing about a nation as well as about a man. Yet men have other duties which are sacred and obligatory; the religious man is to be a better citizen because of his religion. Practically he did not work his ideas clear from hierarchical elements; but he always exalted the civil state and the duties of citizenship. His theology was theocentric; he never discusses Christology, and he speaks very little of the earthly life of Christ. The world is the work of God, who is immanent in it. Nature he considers in a mediæval light; the stars are possessed of superhuman "virtues." Even his thought of flowers and blue skies is joyous, not because he takes a spontaneous delight in that which is beautiful, but because "the works of God" are manifested in them. The world of his fellow-men, too, is seen through the medium of his religious thought. There is little true good in the world, he exclaims; earth is more like hell than heaven; men love evil most of all; the endless, awful punishments of the wicked after death are not more than their desert. And yet, in spite of a religious pessimism so deep, Robinson is a man of unbounded hope in the thought of redemption and the life of the believer on earth. The church is "heaven on earth." His own congregation is filled with "the beauty of Zion and the glory of the Lord." It is worth struggle and exile to preach this gospel. Personally he seems joyous in his difficulties and exile. Introspection plays a large part in the working of his mind; his own weakness, failure, and sin he confesses at times with intense expressions. And yet he always regards himself as personally in union with God, by Him kept from evil, and redeemed forever from final death. There is much in this of the "language of Zion." But we see here a sincere soul who makes personal religion the very center of all his thought concerning God, the world, his fellow-men, and himself.

From this flows the second great fact about him; he was a practical reformer. In every undertaking to which he put his hand his desire was to advance the righteousness of individual

and community. The first and the persistent fact about his work is its practical and not its speculative character. He sought to bring men to realize their professed faith in a righteous life. Verbal profession of that faith was not enough ; it must become actual in holy living. But this he found to be impossible in the parish church. The practical difficulty drove him to the New Testament and to the theological system of Calvin. From these he drew the ideas which shaped his polity ; but not because he held a dogma first and translated it into polity. In practical despair he turned to these sources for help ; a necessity of his work and not a dictate of his logic made him a Separatist. And hence, he would be likely later to modify his position where his personal sense of necessity or expediency dictated, rather than where his purely logical conclusions might demand it.

But, although so pre-eminently a reformer, Robinson was not a revolutionist. He proclaimed a gospel of universal equality for believers, but we have noticed already his loyalty to the state, and the freedom of his church from communistic tendencies. Robinson seems to have remained practically uninfluenced by the Anabaptists. The points in which his teaching agrees with theirs are due to the common emphasis on certain great truths of the Gospel. They agreed in the general desire for a restoration of primitive Christianity, in the authority of Scripture, and in the regenerate character of the church. But they absolutely disagreed in relation to dogmatic principles, the limitation of baptism to adult believers, "inner light" and personal revelation, the taking of oaths, and the legality of war, the exercise of the magistracy by church members, and other points. Robinson expressly repudiates Anabaptist teaching, and there is no indication of friendly contact between him and the Anabaptist leaders.

At this point the question also arises concerning the influence exerted upon Robinson during his residence in Leyden by forces peculiarly Dutch. This is bound up with the whole discussion not yet settled regarding the Netherland's influence upon the Puritan and Pilgrim movement in general. We can safely say only that the liberalizing policy of Robinson may have been encouraged by the freedom which he found in Holland, while his connection with the high Calvinistic party in the university probably intensified his dogmatic positions. We simply cannot find definite points at which this influence made itself felt.

Our chief impressions of Robinson are drawn from his controversies.* He held his opinions as a matter of conscience, and clung to them in general with tenacity; yet he expresses also his recognition of the fact that he was liable to error. He is in temper a conservative. Winslow bears testimony also to his irenic spirit in his own church, and in his relations to the Amsterdam congregation we see the same. A similar spirit appears frequently in his printed writings. His honesty in argument is also striking; he often states the positions of his opponents before replying to them, and in no case have we found him taking unfair advantage of or misrepresenting an argument of an opponent. In comparison with the controversial literature of the time, Robinson possesses very little of the harshness and personal invective which was a common weapon against a foe.

Robinson's learning was very extensive. He shows a knowledge of Hebrew, used the New Testament in the original, wrote a very fair Latin style, and was especially familiar with the Fathers of the first four centuries, the Latin classics, and such reformers as Calvin and Peter Martyr. There is also an element of criticism in his treatment of the Fathers. He does not hesitate to charge them with error, and with having sometimes ushered the cause of Antichrist into the world. He esteems their authority, but does not recognize their infallibility or exemption from criticism. He is an independent scholar in relation to the Scriptures. He appeals directly to the Word; commentaries and interpretations are of use, but only the original Scriptures are final and necessary. He holds to their perfect inspiration; but his view of this seems to have changed somewhat, for we find him maintaining against Yates that they contain a natural element, and that only those parts of them which cannot be accounted for by ordinary means are to be regarded as supernatural. There is also something very broad in Robinson's scope and method of observation. Narrowed to the necessities of partisan discussion, ministering to a small community, and fighting for existence religiously, it would have been most natural for his field of view to have been confined to the narrow world of his controversy and ministry. But he casts his net widely; classical learning, the literary life of the church, and

* See article in next number of RECORD on "Robinson's controversies."

“the great volume of men’s manners” come within its reach. His observation is marked by shrewd common-sense first of all; he possesses a philosophy of practical life.

Robinson’s argument is generally logical; he handles his facts adroitly; but his style is heavy, and his polemic very often wearisome. He is earnest and sincere, with only occasional flashes of humor.

We must now sketch briefly the impress which Robinson’s personality made upon his own time. We have noticed the history of every Separatist congregation except his, especially that under the lead of Smyth. Without exception, these fell to pieces, most often because of the personal vagaries of their leaders, or their inability to restrain the radical elements in their congregations. This was the case in John Smyth’s church, which was composed of members of the same social condition, who had been neighbors in England to Robinson’s congregation. Yet the latter trebled its membership in Holland, colonized Plymouth, and left an enviable record for self-control and honorable citizenship behind them. John Robinson was either their sole officer, or had only Elder Brewster for associate. The conclusion is beyond doubt that the personal impression of Robinson’s character upon his congregation accounts for the fact noted above. And this conclusion is borne out by the personal testimony of Winslow and Bradford.

It has been customary to speak of Robinson in connection with the phrase “more light,” which was used in the *Farewell Address* which Robinson is said to have made as the exiles were about to send the emigrant party to America. The words are as follows :

“In the next place for the wholesome counsel Mr. Robinson gave that part of the church whereof he was pastor, at their departure from him to begin the great work of plantation in New England, . . . he used these expressions, or to the same purpose : We are now erelong to part asunder, and the Lord knoweth whether he should ever live to see our faces again; but whether the Lord had appointed it or not, he charged us before God and his blessed angels, to follow him no further than he had followed Christ. And if God should reveal anything to us by any other instrument of his, to be as ready to receive it, as ever we were to receive any truth by his ministry : For he was very confident the Lord had more truth and light yet to break forth out of his holy Word. He took occasion also to bewail the state and condition of the reformed churches, who were come to a period in religion and would go no further than the instruments of their reformation: As, for exam-

ple, the Lutherans could not be drawn to go beyond what Luther saw, for whatever part of God's will he had further imparted and revealed to Calvin, they would rather die than embrace it. And as also, saith he, you see the Calvinists, they stick where he left them; a misery much to be lamented, for, though they were precious shining lights in their time, yet God had not revealed his whole will to them . . . Here also he put us in mind of our Church-covenant, at least that part of it, whereby we promise and covenant with God and one with another, to receive whatsoever light or truth shall be made known to us from his written word: but withal [he] exhorted us to take heed what we received for truth and well to examine and compare, and weigh it with other Scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately out of such thick, anti-christian darkness, and that full perfection of knowledge should break forth at once."

This is evidently Winslow's report from memory. It is the only authentic source, all others being traceable to this. Its integrity and genuineness are safely established. The context in which it occurs is as follows: Winslow published his book in 1648 against Gorton, who had charged that Robinson, as pastor, made "and to the last professed separation from other the churches of Christ." To disprove this, Winslow brings forward: first, his personal testimony as to Robinson's ideas on separation; second, the practice of the Leyden congregation; third, the farewell words of Robinson himself. Hence, as used by Winslow, the words are concerned with polity and not with dogma.

This accords with the conclusions which we have reached in this paper on other grounds. Robinson's dogma was inflexible; his views on polity were open to change. Is there a contradiction in this phenomenon?

Every reformer has certain points to which he clings with life-and-death tenacity. He has something illogical, often something fanatical about him. He is logical up to the point at which the matter for which he is fighting is touched; then he is obstinate. Necessity in practical life masters the reasoning faculty, in other words, necessity becomes logic.

We have established the fact that John Robinson was an intense religious reformer by nature, personally practical, and an organizer of marked power; necessity drove him to two sources of authority, the New Testament and Calvinism. Now such a person as Robinson was, would incline to yield wherever practice showed him that the vital point contended for was not sur-

rendered in change; he would remain utterly inflexible wherever its loss was involved in any change. This is what happened at Leyden. Practical experience showed that the severity of the original separation could be mitigated without the loss of the great idea that the congregation was a communion of saints, possessing the full power of Christ for self-organization and purification. To the pacific, large-minded pastor that change was welcome, and he made it. But to him, free-will, the universal atonement of Christ, the whole system of Arminius seemed to cut at his great idea; he stiffened in inflexibility. The two acts are consistent parts of one personality, the personality of a supremely religious, catholic, but intense reformer.

Hence, Robinson's words "more light," which he uses again and again in his writings do truly represent him. The logic of practice may have shown his successors that the Leyden pastor's dogma as well as polity was capable of illumination. That does not diminish the nobility of his parting counsel.

Robinson's strength lay in the power which he possessed to impress other men. He stands in the history of Congregationalism at a most important juncture. Out from the sphere of his influence went, on the one hand, the founder of the English Independents, and, on the other, the Pilgrim Fathers. For the first time a man had arisen, who was strong enough to control the revolutionary elements in the congregations, and shape a consistent system capable of growth and persistence. Beyond the personal influence exerted upon Jacob, we can follow no broad lines in English Independency, directly traceable to Robinson. But Plymouth bears the indelible marks of his influence. Through the Plymouth men the Puritan colonists of Massachusetts Bay were brought to embrace Separation. But the two remain distinct in spirit. Persecutions never took place in Plymouth; they were frequent in the larger communities. This fact goes back to the teaching, practice, and spirit of the Leyden pastor.

Robert Browne was the original thinker who brought Congregational principles to some degree of formulated expression, but did great harm by his instability. Barrowe and Greenwood shaped a Presbyterian system which was neither one thing nor another, and were the martyrs of the early movement. Henry

Ainsworth was a scholar and judicious organizer, but in the environment at Amsterdam could not work out the new system successfully. John Robinson grasped the entire movement so comprehensively and was himself a man of such personal power, that he is not only the greatest of the Separatists but the virtual founder of Congregationalism.

OZORA S. DAVIS.

Book Notes.

Another volume of the *Modern Readers' Bible* is at hand. It contains II Samuel, I and II Kings, and is entitled "The Kings." An extended review of this series appeared in our last issue, and it is only necessary to say that this volume carries out the same general principles. It does not pretend to arrange the matter for historical study, but simply to remove from the ordinary versions the hindrances to a perception of the literary merit of the Hebrew story. The popular verdict seems to be that the method used has been helpful to this end. (Macmillan, pp. xvi, 274. 50c.)

In *A Narrow Ax in Biblical Criticism*, a series of studies prepared apparently in the main originally for the pulpit, the Rev. Dr. Caverno of Colorado has given us a most readable and in most respects a most wholesome book. It grew into being manifestly in such a course of earnest study and thought as is pressed upon believers by the claims and innovations of higher criticism. It aims to show the common people how the Bible may be set in the burning light of modern research and still be found worthy of a joyful, saving faith. The treatment is throughout very general and broad, coming nowhere to a detailed study of critical problems. The topics handled thus are the books of Job, the Psalms, Isaiah, and Revelation, the imprecatory Psalms, the closing period of Paul's life, the verity of the historical records from Abraham to Christ and of the history anterior to Abraham, the Biblical teachings as to origins of history, and a comparative study of the story of Eden and the parable of the Prodigal Son. The thought throughout is reverent and believing, but also judicial and independent. The style is excellent, sturdy, and entertaining. We especially admire his work on Isaiah, the Psalms, and Revelation. The author has studied his Bible to good purpose, has thought deeply into its message, and is able to show finely its wonderful beauty, fertility, and power. (Charles H. Kerr & Co., pp. 297. \$1.00.)

The Rev. William Justin Harsha, D.D., has the courage of his convictions. He has written a book of 275 pages on the thirty-third chapter of Numbers and called it *Sabbath-day Journeys*. The book is intended to be spiritually edifying; it would be carnally amusing were it not for the pain which the reader must feel at seeing sacred things treated thus irreverently. To twist God's record from its true meaning is to make it a lie and to deal worse with it than was ever done by any higher "critic" astride of an hypothesis. The critic, at any rate, seeks honestly to know what his passage means. Dr. Harsha appears to have lost all idea that a passage can have any specific meaning of its own.

The chapter in question gives a list of the journeyings of the Israelites through the wilderness. It consists almost entirely of names. But these in Dr. Harsha's competent hands become fruitful with meaning. His method is simple. First we have a little historical and geographical description drawn

largely, pages at a time, from Ebers, who seems to have acquired a quasi-canonicity. Then the name of the place is examined; we are told its meaning in the original Hebrew and from that the full fountain of edification bursts forth. For instance, Tahath according to Dr. Harsha's Hebrew lexicon, means "contrition," so he deals with the subject of contrition at length. Similarly Alush means leaven; the word occurs seventy-one times in the Old Testament and seventeen in the New; there is evidently much scope for meditation on Alush. Even the little minister never got so much out of "the original Hebrew" as this; Dr. Harsha beats him easily. Sometimes the two-fold meaning becomes three-fold,—for we presume Dr. Harsha admits that these words also had meaning simply as names of places. Punon, we are told, first means "distraction of mind"—two pages of meditation; then we are told that "the second meaning of the word Punon" is "the face of the Son"—other two pages of meditation on our Lord, which, reached in such a way, is simply profane. Behind this last derivation there seems to lie some phantasy of *pé* and *nín*. Might we suggest to Dr. Harsha to fall back on *nún* and render "mouth of the fish"? This would give him a splendid scope; he could drag in his net all the fish of the Bible including the one which had a stater in its mouth and, finally, work back to his own idea by way of *ixθύς*.

But apart from all jesting, we are apparently to believe that this is legitimate exegesis of a meaning designed by God; that the chapter with its array of names was written for our edification in such spiritual fashion. Dr. Harsha claims that in this he is only following the example of Paul's allegorizing method. Some people now-a-days might be inclined to murmur, "Then the less Paul be!" but, at any rate, does Dr. Harsha claim the privileges of an Apostle?

Finally, we have received from the publishers along with the book a little printed slip containing what we presume is to be regarded as an ideal review. It begins: "This book is an unfolding of the precious teaching locked away in the journeys of Israel, as recorded in the thirty-third chapter of Numbers. Most Bible students regard this chapter as a desert place; . . . But Moses declares that he wrote the passage in obedience to a special command of God. It is not a mere catalogue of stopping places in the desert, but a striking and beautiful portrayal of the work of sanctification in the soul." Our readers can take their choice. (Revell, pp. 275. \$1.00.)

Professor Alfred W. Anthony, the author of *An Introduction to the Life of Jesus*, tells us that his work is designed for use "in classes both of the Sunday-school and in the Seminary." And his aim is "to present the documentary evidence for the existence of Jesus Christ on earth, and to show the sources whence a description of that life may be drawn." The Heathen Sources are divided into "direct witnesses" and "quoted witnesses." The former consist of Tacitus, Pliny, Suetonius, and Lucian; the latter of Numenius, Phlegon, Celsus, and Pontius Pilate. The Jewish Sources consist of Philo, Josephus, and the Talmud. The Christian Sources are classified as follows: The Catacombs, Apocryphal New Testament Writings, Extra-Biblical Sayings of Jesus, Gospels once current but now lost, Church Fathers, Epistles of Paul, and the Four Gospels. The remaining five chapters are devoted to an inquiry into the historicity, date, character, and relationship of the Synoptic Gospels and the Gospel of John. The discussion of the heathen and Jew-

ish sources is simple, and clear, and is perhaps as thorough as the needs of a Sunday-school class would justify, but hardly up to the requirements of a class in a theological seminary. The chapter on the Catacombs leaves much to be desired. The author does not write from personal knowledge of the Catacombs, nor has he mastered the material on the subject. Otherwise he would not speak of their being "hewn out of solid rock" (cf. 194) or give countenance to the legend that "in one chapel (St. Calixtus') were 174,000 martyrs laid." The Christian Sources are not handled with any special freshness or independence. The chapter on St. Paul's Epistles is the least satisfactory of all. The author fails to realize that St. Paul is, after all, the most indestructible witness to the historicity of the life and character of Christ, since his Epistles are as well authenticated as the writings of Tacitus or Pliny. Professor Anthony speaks of the Synoptic Gospels as "coming from men who associated with Jesus intimately" (p. 176), and also says that the Gospel of Luke was obviously composed "between A.D. 59 and A.D. 63," and we are left wondering how he reaches such conclusions. The work will however be useful to those for whom it must have been primarily designed, viz., Sunday-school scholars. (Silver, Burdett & Co., pp. 206.)

This *Introduction to the Study of Acts*, by J. M. Stiffler, D.D., is not an "Introduction," in the accepted understanding of the term; it has nothing to do with the circumstances surrounding the origin of the book, and does not discuss its genuineness. Its purpose is to trace the thought evident in Luke's record, and so to get at the purpose of what he has written. It is an extremely important object to have in view, and is well worth the writing of a book. We feel, therefore, that it is rather a fault with our author that he does not make more prominent what he himself believes the purpose of this Book to be. We get but small hints at it, even in such critical chapters as those which deal with the scattering of the Church upon the persecution which followed Stephen's death (VIII), and the forming of a new religious center at Antioch (X). Only later, when the book is half through, do we find that, apparently, he believes Luke wishes to show us, first, how, through the work at Antioch, the Church came to be established and its character determined; further, how, from this center of its real life, the Church spread abroad until it became the light of the world (p. 147; cf. also pp. 173 and 189), which latter fact was accomplished in the meaning of the term which Luke's day put upon it, by the Gospel's reaching Rome and making it the center of its new world work (p. 275). This purpose to carry the Gospel to Rome was made by Paul during his three years' stay at Ephesus, and was due to the triumph of the gospel in Asia (p. 193.) In a measure, all this is right; but it must be quite evident that a full appreciation of the purpose Luke had in writing Acts will not be had until this Book is studied in connection with the Gospel which precedes it, from the same writer's pen. This our author does not seem to have fully considered. We believe his point of view would have been decidedly better, if he had.

Dr. Stiffler is a Baptist, and, being so, perhaps it is only natural that he should make what he does out of the narrative of Philip and the Eunuch; but his effort here is representative of a tendency which appears throughout his book, and which we believe is not only damaging to what he has written, but fatal anywhere to critical accuracy in work. It is the tendency to see too much significance in plain and simple statements, and leads him to say that because Philip had based his preaching on an Old Testament passage which

has to do with the death of Christ, and because it was the Eunuch himself who made the proposition of baptism, that, therefore, Philip must have preached to him the death and burial idea of immersion (p. 73). This is more than one cares to believe. So it is also, to say that because, in the twentieth chapter, Luke begins to be detailed in his narrative after Philippi is left, he is not giving simply the fuller record which came from his own presence in the traveling company, but is enlarging his account in order to picture before us Paul's leave-taking of his churches (p. 199 f). Will Dr. Stifler then say that, because the narrative at Corinth and Philippi is brief, that Paul did not take leave of these churches? If so, will it be any help to remember the gloomy feelings which must have been present with Paul before he left Achaia (Rom. xv. 30 f.), and which must have been emphasized to him by the plot against his life as he was about to set sail from Cenchraea (Acts xx. 3)? Perhaps Paul did take leave of these European churches, but Luke, not being present, did not bring it into his narrative, as he did of those later cases which came under his eye. So we believe it is being wise above that which is written, when we are told that the mention of Paul's "baggage" (Acts xxi. 15) is significant to the extent of showing us that Paul was ready to go to Jerusalem and take with him everything he had; that he was leaving nothing behind to which to flee (p. 209). While it simply distorts things to hold that the voyage of Paul to Rome is a parable of the things which were to come to pass in the Gentile world (p. 261). If any proof were needed of how such a tendency hurts the study of Scripture, we would have it here in the fact that its presence in this book is the one serious criticism against its general usefulness.

We question whether the author has the right interpretation of the different stages in the Council of Acts xv (p. 132), that is, providing Gal. ii. refers to the same event; and it is quite evident that he has not entered upon Holtzmann's suggestion as to a new chronology of the life of Paul. (Revell, pp. vi, 287. 75c.)

This same tendency of wrestling with Scripture is seen even to a more alarming extent in the little book which comes to us under the title of *The College of Apostles*, by James I. Vance. It is an attempt to present to us the Apostolic circle as a miniature of Christendom. "They are twelve men of twelve types of character which have reproduced themselves in Christ's followers of every age and land" (p. 13; cf. more at length, ch. ix). The author begins his preface by saying: "The wisdom of the task attempted in this volume will doubtless be questioned by many." We are inclined to believe it will be. What wisdom there can be in working up a biography of Nathaniel on the one incident narrated of him in John's gospel, or in assuming that the Apostolic James and Jude were the authors of the two Epistles which bear their names, is hard to say. If the Apostle Jude's character is figured out on the basis of Jude's Epistle, it should be somewhat difficult to distinguish between the personality of Jude and that of the author of II Peter. In fact, the whole idea that the companionship into which Christ sent His Apostles forth two by two upon their missionary work, was in the order of names given us in Matthew's list, is more than is warranted by such facts as Peter's close comradeship with John, and Philip's with Andrew.

The book is wrongly conceived and poorly written. It is full of strange lessons, drawn from meagre facts and enforced with foolish anecdotes and commonplace illustrations. (Revell, pp. 160. 75c.)

Anything from the pen of Dean Vaughan is worthy of perusal; and the new volume of sermons entitled *Characteristics of Christ's Teaching*, can be heartily commended as instructive and edifying. They consist of seventeen discourses on the Sermon on the Mount, full of practical wisdom and healthy Christian feeling. There is no elaborate rhetoric like Canon Liddon's, no brilliant flashes, still less anything sensational; but just clear, fresh, common-sense expositions and applications of some of the more striking utterances of our Lord. There is no need of a more particular description or commendation. (Wilbur B. Ketcham, pp. 307, 16 mo. \$1.25.)

Biblical biographies form a rich field for sermons. We fear it is all too little worked and improved. It is a pity that it should lie fallow. Dr. Alexander Whyte of Edinburgh, Scotland, in his *Bible Characters*, presents some fine illustrations of the pulpit use to which some of these Scripture characters may be put. The volume is composed of homilies on the leading names occurring in the Old Testament from Adam to Achan. Several of the sermons, having little basis of biographical fact, are composed out of the preacher's imagination. But some of them, notably those upon Abraham, Sarah, and Lot, are fine illustrations of the fruitfulness of this field under the hand of a preacher skilled in his art and alert for Gospel truth. (Revell, pp. 301. \$1.25.)

Since its publication in 1885, Professor Fisher's "Outlines of Universal History" has been a well-known and highly-valued hand-book. It seemed, as one turned its pages, that condensation had been carried to about its utmost extreme consistent with the preservation of a continuous narrative; but, in his most recent volume, *A Brief History of the Nations and of their Progress in Civilization*, Prof. Fisher has attempted a yet severer compression, and with a success that demonstrates the wisdom of the undertaking and the skill of the author. Though designed primarily as a text-book for school and college instruction, the little volume will serve as a useful compendium for anyone who wishes to refresh his recollections of the main facts of the panorama of national development. As in his "History of the Christian Church" and his "History of Christian Doctrine," without slighting any portion of his narrative, Prof. Fisher gives more space than is usual to those events of the modern period which are really the most important facts of history for us to know, since they stand nearest related to us. The volume is enriched with twenty-three maps and a number of genealogical tables. We regret that the publishers have thought it necessary to add illustrations; but if space is thus to be sacrificed in so compact a volume, it must be admitted that the illustrations are, in the main, well chosen. (The American Book Co., pp. xiii, 599. \$1.00.)

The Search-Light of St. Hippolytus, by Parke P. Flournoy, promises well, but proves a disappointment. It is true that there was need of "a short and readable book dealing in a popular way with certain claims of the Romish Church, and certain theories of modern rationalism in regard to the authority of Scripture," but Mr. Flournoy has not given us the desideratum. His work is defective in method, in thoroughness, and in spirit. Surely the time is come when the Hippolytus question should be treated dispassionately, and yet our author has not done so. And he might have learned a lesson in method and thoroughness from Döllinger and Lightfoot. The latter writer, however, does not seem even to have been consulted. Mr. Flournoy would have done well to have stuck more closely to his text, and he would have

done still better had he not attempted to refute both the Romanists and the rationalists at the same time. No skillful general would ever think of making a simultaneous attack in the front and in the rear, especially when he is able to choose both the time and place of battle. (Revell, pp. 250. \$1.00.)

Those of our readers who are familiar with Rev. Dr. F. S. Child's "An Old New England Town," will welcome a second volume from his ready pen. In *The Colonial Parson of New England; A Picture*. Dr. Child has, as his title indicates, attempted no general history of New England religious life; but rather a series of sketches of salient characteristics of the colonial ministry, from various points of view. The impression which he conveys is that of a high minded, self-denying, learned, practical, spiritually zealous, body of men, with human sympathies, political interests, and daily occupations largely in common with their parishioners, yet leading their congregations by force of character, and contagiousness of Christian example. No one can read this little volume without an added respect for the New England ministry. (Baker & Taylor, pp. 226. \$1.25.)

The purpose of *Evil and Evolution*, by the author of "The Social Horizon," is made quite clear in the sub-title which states that it is "an attempt to turn the light of modern science upon the ancient mystery of evil." The author sets forth forcibly before the reader the difficulty in reconciling the fact of the existence of evil in the world with the belief in a God who is omnipotent, omniscient, and at the same time absolutely benevolent. The only solution that he finds satisfactory is the recognition that over against God there is a power working for evil, a real Satan. He is not at all frightened by the charge of Manicheism. He frankly admits that he has solved the problem by changing the nature of one of its terms. He says "This solution of the world's great riddle does detract in some comparatively infinitesimal degree from the power of the Creator, but it leaves His goodness still shining in absolutely unsullied splendor" (p. 155). But he believes not only that this affords the best speculative solution of the problem, but that more than this "as a scientific hypothesis, it is, in a certain sense at least, simple and intelligible, and not only may it be made to fit in with evolution, but it has the merit of explaining more of the phenomena of the moral and physical world around us than any other conceivable one. He rejects the theory that evil is simply a means of "fatherly education," nor does the theory that the suffering is "but for a moment" seem satisfactory. The theory of evolutionary optimism is no less inadequate, and if it be urged that evil is simply due to man's wrong use of his free will, it must be said that there is a wide field of evil with which man's will has nothing to do, as seen in the earthquake and the tornado. The author believes that in the universe there is abounding evidence of divine goodness, and a goodness that is slowly triumphing over evil, but still a goodness which is working under limitations. Given as an hypothesis a Satan possessed of some such qualities as Milton pictures, and it is to be expected that he would work in just the way in which the process of the world seems to show that some power has been working. Take as an example the phenomena of the organic world. Here are manifest the two forces of selfishness and love. These were originally so designed that in animal life as a whole there should be such a true adjustment between them so that the individual and the community should both be cared for,—love growing in the

highest organisms to be the dominant power. The result of the activity of Satan was the disturbance of the right adjustment between these two principles so that selfishness became the supreme power, with its resulting law of the "survival of the fittest." How this Satanic disturbance has worked in the production of evil-producing forces in the world, and the consequent origination of a "struggle for existence," is traced with much ingenuity. The book closes with a sketch of what it seems, from the manifestations in nature of the operation of the Divine benevolence, might have been the process of the evolution of the world had it not been for the evil influence of the Satanic power. Whatever may be said as to the conclusiveness of the author's answer to the riddle that has vexed the ages, one must feel grateful to him for his earnest protest against the current notion, born of much evolutionary philosophy, that the answer to the problem of the world is to be found in a strenuous "look out for number one," or which tries to set the seal of the divine benevolence upon selfishness as the sole method of the divine working in the world. (Macmillan, pp. viii, 184. \$1.50.)

Another book on the *Resurrection of Christ*, though it is hardly possible to say anything new on the subject, is not out of place in these days, when the anti-supernatural drift is carrying so many along with it. The argument as here conducted by Rev. J. H. Brookes, is on the whole well and ably presented. The different classes of evidence are marshaled effectively and conclusively. We need not follow the author in detail, but can recommend his work as timely and readable. The principal fault of the author is a tendency to be too intense in expression, and to be somewhat partial in judgment. He begins by arguing that "if there was no resurrection, there is no Christ," *i. e.* implying that bodily resurrection is essential to continued personal existence. Does he really mean this? In considering the discrepancies in the narratives of Christ's resurrection (p. 61), he fails to notice the most difficult one of all, viz., Matthew's and Luke's divergent accounts as to the place of the Christophanies. Paul is, without qualification, said (p. 16) to have written *fourteen* epistles. In the Table of Contents "Daniel" is printed instead of "Denial." (Presbyterian Board of Publication and Sabbath School Work, pp. 170. 75c.)

Dr. Charles Cuthbert Hall presents to the public a new book entitled *The Gospel of the Divine Sacrifice*, with sub-title, *A Study in Evangelical Belief with Some Conclusions Touching Life*. The first three chapters are devoted to the more strictly dogmatic problems connected with the doctrine of the atonement — namely, The atonement not the cause of God's love, but love the cause of the atonement; the Extent of the Atonement; and the Necessity of the Atonement — "Why not Forgiveness without Sacrifice?" The following chapters discuss the sorrow and joy of Christ in his sacrifice; The Rejection of the Atonement; Human Suffering in the Light of the Divine Sacrifice; The Sovereignty of God; The Application of the Sacrifice of Christ to the Present Condition of Society; The New Testament Idea of Human Personality; Conduct, or the Crowning of One's Self. The book is rhetorical and homiletic in form, being presumably sermons arranged for publication. It does not attempt to treat its themes in a thoroughly dogmatic way. Nor is the discussion to any considerable degree exegetical. The Bible is not largely quoted, though the author aims to give the result of his private studies of the Word. The general object is to remove certain misconceptions and prejudices which

have been popularly entertained concerning the atonement, and to make the doctrine not only acceptable, but practically useful. The author begins by laying down the unquestionable proposition that God's love was the cause, not the effect, of the atonement, and refutes the notion that his love was the result of the placating influence of Christ's self-sacrifice. Whether there is much need of arguing this point may be questioned. The notion combated is so obviously unscriptural that it never found its way into any respectable creed or theological system. Certain verses of some of our hymns seem to teach it; but they can always be counterbalanced by others from the same writers. If any persons, however, are still haunted by the idea that the Christian doctrine countenances the notion in question, they will get relief from Dr. Hall's book. In the second chapter the universality of the atonement is proved, in opposition to the doctrine of a limited atonement, such as naturally goes with a strict theory of divine election. The author accordingly wages a polemic against the whole doctrine of election, or rather defines it so as to make election embrace all mankind. In other words, he identifies it with the divine plan of salvation, which in the divine *desire* embraces all men, though that desire may be frustrated by the free will of man. The third chapter undertakes to answer the question, why God cannot forgive without an atonement, and finds the answer in the consideration that sin must be condemned. Condemnation by precept had proved ineffectual; "the freedom of man challenged the precept of God." Hence "the condemnation of sin by penalty became, in the failure of a precept, a moral necessity in the nature of God the Righteous." This chapter will perhaps not be so successful in its aim as some of the others. The statements are too general and somewhat vague. To say that "the death of Christ is God's condemnation of sin" (and the exposition really goes no further than this) only suggests the question, *How* is it such a condemnation? When the death of Christ is called the condemnation of sin by penalty, the question is raised, Was it really a *penalty*? If so, in what sense, seeing Christ was innocent? And since men, in their freedom, can and do reject the atonement, as well as challenge the divine precept, how much is gained by the new kind of condemnation of sin?

The seventh chapter takes up the topic previously discussed by the author in his little book entitled, "Does God Send Trouble?" He disclaims desiring to disturb the opinions of those who are satisfied with the affirmative answer to the question, but presents arguments for the other side as an alternative answer for those who cannot easily accept the doctrine that God really sends trouble. The point of view is the same as in the first chapters: God loves all men, and therefore he cannot be willing to trouble them. On the other hand, sin is evil and the constant cause of evil. All the troubles of the world come directly or indirectly from this cause. God in no sense sends them, and he cannot prevent them so long as men are free. At the best he can only overrule evil so as to bring out some good from it. The author fails to take into view certain important factors of this problem. For instance, are earthquakes, cyclones, drouths, and all other destructive and harmful operations of nature's forces to be ascribed to sin? According to the old idea, that Adam's fall produced a general disturbance of nature, it might be held that all these troubles are traceable to sin: but we are left quite in doubt as to our author's opinion on this point. Yet it is too important a point to be passed over. So again the Biblical doctrine on the problem in question is scarcely touched. The language

which Isaiah puts into Jehovah's mouth, "I make peace, and create evil" (xlv. 7), must be in Dr. Hall's mind simply false; and the declaration, "Whom the Lord loveth he chasteneth" (Heb. xii. 6), cannot be adjusted to our author's doctrine; for chastening is sending trouble, and when Peter speaks (I Peter, iv. 19) of "them that suffer according to the will of God," he plainly implies that trouble is sent by God. But it would be superfluous to enlarge on this point. It lies on the surface that the Scriptural doctrine is not in harmony with that of our author. When Christ was "troubled" and sorrowful even unto death, he said to God, "Thy will be done." May not his followers have the privilege of using the same words, when the waters of affliction and trouble roll over them? According to the book before us, it is difficult to see what room there is for the grace of resignation. Besides all this, since the same thing is often troublesome to one man and pleasant to another, how are we to determine in such a case whether the thing is sent by God or not? It is obvious that the doctrine of the book in this respect is quite untenable and virtually abolishes the doctrine of Divine Providence. All human agency being made absolutely independent of divine sovereignty, the principal influences which determine each man's life are conceived to be beyond God's control. He becomes little more than a benevolent observer of human affairs.

What has been said suggests the defect of the book under consideration. It is one-sided. Able and useful as a corrective of one-sidedness of the opposite kind, it fails to recognize the fact that there *are* two sides — two sides the adjustment of which to each other has taxed the profoundest thought of theologians through all the centuries. The aim of the book is to be commended; the spirit of it is admirable; the ability of it unquestionable; and the effect on at least a considerable class of minds will, it may be hoped, be excellent. But as a contribution to dogmatics its value cannot be rated very high.

The style of the book is animated, fervent, and forceful. The author has a fine command of language, and writes with a glow and rhetorical power which cannot fail to make an impression. There are some slips, however, which may be noticed: *e. g.* "these alternatives" (p. 34) instead of "this alternative;" "demean," in the sense of "debase" (p. 302) is not well authorized. On p. 257 we read, "We shall see . . . how Jesus Christ and him crucified may alter the opinions and the conduct of men." Dr. Hall, especially when *him* is writing a book, ought not to murder grammar in this way. He follows the foolish fashion of adding "woman," whenever "man" is spoken of, as if "man" did not still mean "homo" as well as "vir." This manner of reminding readers and hearers perpetually of the fact of the existence of two sexes may prepare us to expect that, when our Bible is done into modern English, we shall read, "Brethren and sisters, if a man or woman be overtaken in any trespass, ye which are spiritual restore him or her in a spirit of meekness." (Dodd, Mead & Co., pp. 313. \$1.25.)

Mr. John Dodds, a wealthy and generous member of the Church of the United Brethren, in his book *Christian Beneficence*, defends the practice of giving at least a tenth to the Lord in the way of benevolent gifts. This principle he maintains on Scriptural and experiential grounds. We agree with him that for most Christians a tenth is little enough to give, and we heartily wish that many of our own churches might follow his example of generous giving. (United Brethren Pub. House, pp. 71, bds. 50c.)

W. H. Groat's little book has many practical hints on the conduct of *The Ideal Prayer Meeting*. Some are fresh, others already familiar to Christian workers. The rudimentary character of many of the suggestions shows that it is designed principally for young peoples' societies, etc. Pastors will find in it, however, many helpful points. The prayer meeting is often discussed in newspapers, in conventions, etc., but there are few books upon the subject. The best book on the subject is probably Lewis O. Thompson's—published by the same house which issues this one. Together they will serve a useful purpose. (Revell, pp. 117. 50c.)

All Sunday-school teachers and pastors will do well to read *The Point of Contact in Teaching*, by Patterson Du Bois. It is a brief and very suggestive discussion of the true method of approaching little children with Bible truth. We have much to learn in this respect in our churches, and this little book will greatly help to sound conclusions. There is no doubt that we have tried to make the child follow the same plan as the adult; we have forced upon him ideas that were incomprehensible, and taught him hymns that had no relation whatever to his life. We welcome such a lucid and vigorous setting forth of our sins in these regards as this book affords, when it is accompanied by so good a statement of a more excellent way. (John D. Wattles, pp. vii, 88. 60c.)

A tract in story form would perhaps properly characterize *The Child, the Wise Man, and the Devil*, by Coulson Kernahan. In the form of a dream, and with considerable literary art, it describes in a few scenes what this world would be like without a Christ who saves from sin. It will help many to realize what certain modern views really involve. (Dodd, Mead & Co., pp. 69. 50c.)

Literary Notes.

With the first issue of the new year the *Outlook* changes its weekly form to that of the regular monthly magazine. This change is made on the plea of convenience, and the publication promises to continue all its old features with some improvements. Once a month it proposes to issue an illustrated number, and the number for January 2 has several illustrated articles of interest, chief of which is the first installment of "The Story of Gladstone's Life," by Justin McCarthy. We congratulate the *Outlook* on this fresh evidence of prosperity and enterprising spirit.

It is expected that the first two parts of the English version of the "Polychrome Bible" of which Professor Paul Haupt is the editor, will appear in May. The preparation of this work has been in the hands of men of thorough scientific scholarship and of fine literary feeling, and there seems to be every reason to suppose that it will be of immense value both as presenting in a way

which can be readily grasped the results of the present mood of critical Biblical scholarship, and as giving to the public an accurate modern rendering of the Book, untrammelled by precedent or association. It will thus present to the modern English reader a fresh idea as to what the Bible is in itself, and as to what men think that it is.

One of the most striking book-bargains of the year has resulted from the issuance of a pirated edition of Edersheim's *Life and Times of Jesus the Messiah*. The authorized publishers, Messrs. Longmans, Green & Co., have issued a new edition in two volumes in all respects equal to those which have been sold for \$6.00, and the Hartford SEMINARY PRESS is selling them for \$1.75 per set. This is the best popular Life of Christ, and our readers will do well to take advantage of what may be only a temporary offer.

One of the notable literary events of the year 1896 was the publication of the last part of Herbert Spencer's *Principles of Sociology*. This completes the series projected by him in 1860, upon which he has been at work ever since. This work now published in thirteen volumes under the general title of *Synthetic Philosophy* is a monument to his persistent pursuit of a given aim as well as of his eminent ability. A movement has started in England to make some public recognition of Mr. Spencer's contribution to philosophy.

The *Independent* is authority for the statement that at last the Holy Synod, the highest ecclesiastical authority of the Russian Church, has decided that Count Tolstoi is a heretic and must be dealt with as such. Also that it is reported that the Czar will not allow him to be interfered with, further than that some of his writings may be condemned.

We are very glad to welcome *The Open Church*, the first number of which appeared in January. This "illustrated magazine of applied Christianity" is the organ of "The Open and Institutional Church League," is to be published quarterly at the low price of 50 cents a year, and the present number contains 52 pages of reading matter. The chief article is a comprehensive and profusely illustrated account of the aggressive work being done in New York City, from the able pen of Rev. Dr. North, Secretary of the M. E. City Missionary Society. The Prospectus announces other articles in the same line, describing what is being done in Boston and Philadelphia. There are other short articles sure to be suggestive to many a pastor, and a ringing salutatory from the Rev. Dr. Charles L. Thompson. The editor is Rev. E. B. Sanford, D.D., and the office of publication is at 150 Fifth Avenue, New York. We wish all prosperity and large influence to this promising journal of progressive Christianity.

Alumni News.

EASTERN NEW ENGLAND ASSOCIATION.

The Eastern New England Association of the Seminary held its ninth annual meeting, Dec. 14, at the United States Hotel, Boston. The attendance was large and unusually representative. Many of the absentees sent regrets. These expressions, together with the enthusiasm of those present, give unquestionable evidence of the rich fraternity feeling existing among Hartford men in and about the old Bay State, and also indicate the loving regard, unswerving loyalty, and hearty support of the Alumni to their Alma Mater. After the banquet the association listened, with great pleasure and profit, to the forcible address of Prof. Alexander Merriam. With him we entered the council chamber of the faculty and learned of the formative principles, the earnest purpose, the hard and efficient labors of those who are making the Seminary what it is. Rev. Frank N. Merriam, post-graduate, in a most delightful manner, took us back to the student life in Hosmer Hall, and comparing the present with the past, cheered us with the statement that nothing of the wholesome atmosphere of jolly sociability, Christly brotherliness, and deep spirituality had been lost but rather intensified with the passing of the years. Dr. A. C. Thompson presented an able, thorough, and heart-searching paper on "The Spiritual Preparation for the Pulpit." Informal discussion on the subject of the paper and on the work and need of the Seminary followed.

The officers elected were as follows: President, A. C. Thompson, D.D.; vice-president, H. C. Alvord; secretary and treasurer, Edwin N. Hardy; executive committee, J. L. Barton, D.D., J. L. Kilbon, with the officers above mentioned; committee on instruction, L. W. Hicks, B. F. Hamilton, E. A. Chase; committee on endowment, A. C. Thompson, G. A. Hall, C. F. Weedon; committee on increase of the ministry, Elijah Harmon, G. R. Hewett, Vincent Moses.

John K. Nutting, '56, has accepted a call to a pastorate in Sioux Rapids, Iowa.

Clarence H. Barber, '80, of Manchester, preached a sermon in December on the occasion of his tenth anniversary as pastor of the Second Church. During this period a new house of worship, costing \$25,000, has been erected, an equal sum has been raised for home expenses, and \$10,000 has been contributed to benevolent work. The present membership is 262, 125 persons having united with the church during Mr. Barber's ministry.

Frank E. Jenkins, '81, has been conducting an effective campaign in the interests of temperance in Palmer, Mass.

The new edifice of the South Congregational Church, Lawrence, Mass., Edward A. Chase, '83, pastor, was dedicated December 9. In reporting the services of the occasion, the Lawrence *Telegram* says :

"The church and vestries were opened to inspection after the services, and one and all joined in congratulating the pastor and his flock upon the beauty and appropriateness of their new house of worship. Rev. Mr. Chase well deserves to enjoy the fulfilment of his labors. He has been with the church eight years and has earned the love of his parishioners and the esteem of the citizens at large."

Herman P. Fisher, '83, of Crookston, Minn., has been giving a series of evening addresses on "The Second Critical Period of American History."

On November 30, William A. Bartlett, '85, was installed pastor of the Kirk Street Church, Lowell, Mass., where he began his labors in June. The Charge to the Pastor was given by Dr. James L. Barton, '85.

Pilgrim Church, Cleveland, Ohio, supports two missionaries, Mr. and Mrs. Pitkin, their representatives in the foreign field. The pastor, Charles S. Mills, '85, is preaching a series of missionary sermons on "Heroes of the Faith."

On December 27, John Barstow, '86, completed his second year as pastor of The Mystic Church, Medford, Mass. During the past year fifty persons were received into the church. All outstanding debts were paid and more than \$2,000 was spent in renovating the auditorium. During the year a branch Sunday-school has been opened which has a membership of more than one hundred.

George M. Rowland, '86, writes as follows from Tokyo, Japan : "My address for the winter at least, perhaps permanent address, will be Sapporo, Hokkaido, Japan. We shall probably spend this term of service in this northern island if Mrs. Rowland can stand the spring winds. I have traveled a good deal through the country the last month. There is much promise and much need for evangelical preaching."

Henry Kingman, '87, writes from his home at Tung-cho, China : "It is a great joy to be once more at Tung-cho. The college building is an achievement for undisguised pride, and the new compound is a worthy setting for it. And as for the body of students, and especially the native helpers and teachers centering here—the fruit of the school—it is a sight to make one more glad and hopeful than almost any other result of mission work of which I know. I wish that those could see it and feel its force who ignorantly speak of higher educational work as though it represented work done at the expense of direct

evangelistic labor ; and that they could compare these men with the old class of helpers that we used to have, and who were guiltless of a prolonged Christian training."

The many friends of Charles H. Smith, '87, Plymouth, sympathize deeply with him in his present bereavement. Two beloved children were taken in one week.

Alpheus M. Spangler, '88, Mittineague, Mass., who has been ill for several weeks, has been granted a vacation of six months with salary continued. Mr. Spangler goes to Clifton Springs, N. Y., for rest and recuperation.

Wallace W. Willard, '89, was installed pastor of The First Church, Moline, Ill., December 3.

Edward E. Nourse, '91, was installed pastor of the church in Berlin, December 30. Clark S. Beardslee, '79, preached the sermon, and David B. Hubbard, '72, offered the prayer of installation.

Charles D. Milliken, '92, has resigned the pastorate of Pilgrim Church, North Canaan.

Forefather's Day was celebrated by The First Church, Springfield, Vt. The pastor, Ozora S. Davis, '94, gave a historical address on "John Robinson, the Pastor of the Pilgrim Fathers."

James A. Solandt, '94, has declined a call to the presidency of the Theological Seminary of Foochow, China.

A Students' Bible Class, composed of from thirty to fifty students of both sexes, in the University of California, was formed two years ago in The First Congregational Church, Berkeley, Cal., George B. Hatch, '85, pastor. Last year the class, under the direction of John H. Goodell, '74, studied the Life of Christ. This year the course is more elaborate and comprehensive, consisting of a series of lectures, given by the leading scholars and thinkers of California, on The Old and New Testaments. Among the lecturers are the following Hartford men: John H. Goodell, '74, two lectures on "The History of the English Bible"; George B. Hatch, '85, on "Literary Forms in the Bible"; Arley B. Show, '85, three lectures on "The Bible, the Source of Ethical Knowledge"; and Charles S. Nash, '83, who gives the concluding lecture, on "Some Special Values of this Lecture Course." The lectures are given at the close of the morning service in the auditorium, the average attendance being about seventy-five.

Seminary Annals.

Rev. Samuel Simpson, who has spent the past year at the Seminary in graduate study, has left Hartford to accept a call to Elk River, Minn.

Rev. M. N. Frantz, who graduated last June, has been called to the Congregational Church, Hampden, Mass.

Work in the gymnasium is now the order of the day. Many of the students are playing hand ball regularly, afternoon or evening. To accommodate those who play in the evening, electric lights have been put in. There is no regular gymnasium class this winter, but four hours a week are set apart for those who wish to use the apparatus.

Mr. S. G. Butcher, of last year's junior class, and Miss S. M. Wheeler were married at Beloit, Wis., November 26.

The Rheinberger Club gave their first concert of the season December 15, in the chapel. A number of the students are members of the club.

The ladies of the Faculty gave a reception to the students and the friends of the Seminary Wednesday evening, November 11.

The steward gave the students the first semi-annual dinner Thursday, December 17, at half-past five. Mr. Travis acted as toastmaster.

The following addresses have been given to the Seminary since November 1: At the Missionary meeting, November 4, Rev. W. G. Puddefoot spoke on Home Missions. December 2, Rev. J. H. W. Stuckenburg, D.D., formerly of Berlin, described the work of the Inner Mission in Germany. Rev. Samuel Freuder, who was formerly a Jewish Rabbi, spoke December 17, on the present condition of his people. Prof. G. Frederick Wright, D.D., of Oberlin, delivered an interesting address Friday afternoon, Dec. 18. Rev. Henry M. Field, D.D., editor of the *New York Evangelist*, a graduate of the Class of '41, spoke Tuesday evening, January 5, on "The Ministry of Fifty Years Ago in Contrast with that of To-day."

A quartette composed of Miss Sanderson, Miss Holmes, Mr. Rhoades, and Mr. Sanderson, entertained the Young Men's Club at the Settlement Saturday evening, December 1. Mr. Sanderson also gave readings.

A Seminary male quartette has been formed, the members being Messrs. Bickel, F. W. Hazen, Brand, and Sanderson. They sang at the Settlement Sunday evening, December 6, and gave an entertainment at the Good Will Club the evening of January 8.

Messrs. Gaylord and Howard have charge of the Boys' Club at Warburton Chapel, which meets Tuesday evenings.

At a meeting held November 23, a committee was appointed to collect money to aid in paying the debt of the Congregational Home Missionary Society. \$69.70 has been sent to the treasurer.

The Students' Association has voted to hold four special services Holy Week, beginning with Tuesday, April 13, and has appointed a committee to secure speakers and make all necessary arrangements.

The Mission Band have sent letters to all the Congregational churches in northern Connecticut and to Endeavor Societies in the vicinity offering to send men to deliver addresses on Missions. The following topics were announced: On Home Missions,—Educational Work in South Dakota, The American Highlanders, Work Among the Negroes; on Foreign Missions,—addresses on Armenia, Persia, and Japan, by natives, on Catholic Austria, Uganda, India, China, the Hawaiian Islands, the Spanish American States, the Student Volunteer Movement, Missionary Biography, Do Missions Pay? and Why Should I be Interested in Missions? The following addresses have already been delivered: January 7, at the North Methodist Church, Hartford, Mr. Yarrow spoke on China. Mr. Hall spoke at North Manchester on Educational Work in South Dakota the following evening. The Second Congregational Church, Putnam, invited Messrs. W. Hazen and Redfield to speak there January 10, morning and evening. Mr. Hazen spoke in the morning on Personal Interest in Missions. Mr. Redfield's theme in the evening was Our Relation to the Missionary Crisis. Two of the students from Armenia have also spoken in several places.

The Mission Study Class have been studying the lives of Judson, Duff, and Mackenzie, with one lesson on each of their fields of labor, Burma, India, and China. The average attendance has been about fifteen.

Tuesday evening, November 17, the Faculty and students held a joint meeting of prayer and conference at the suggestion of the Evangelical Alliance that this day be observed as "a quiet day" for considering problems confronting the church this winter and for preparation for the winter's work.

At the Seminary prayer-meeting, November 20, Mr. Capen gave a report of the convention of the Inter-Seminary Missionary Alliance in Chicago, November 12 to 15, at which he was the Hartford delegate. Over two hundred students attended the convention, about sixty-five of them from outside of Chicago and vicinity. The convention met with the Divinity School of Chicago University. Thursday evening President Harper gave a cordial welcome to the delegates. He was followed by Dr. C. J. Little, whose theme was "The Spirit of Christianity Essentially Missionary." Friday morning the topic was the "Missionary Pastor," the present and the ideal attitude of the ministry towards missions being described. In the afternoon and evening the needs of the missionary fields, city, home and foreign, were presented. Saturday was devoted to a consideration of the "Missionary Student," his own spiritual life, and his attitude toward the work of world-wide missions. Dr. J. T. Gracey spoke in the evening on "The Broader View of Missions." Sunday evening Dr. A. T. Pierson delivered the last address from the theme, "The Power in the Consecrated Life of Theological Students." This was followed by the closing service led by Mr. H. W. Luce. The meetings were all of great interest and power. Mr. Luce, Princeton Seminary, '96, has postponed his departure for his field of labor in China for one year in order to act as traveling secretary of the Alliance. No national convention will be held next fall. Instead, two district conventions are recommended, one to meet with the Theological Seminary at New Brunswick, N. J., and the other in Cincinnati.

Mr. Luce's visit to Hartford has just been made. He was with us just three days, from January 11 to January 14. The first evening there was a meeting for all connected with the Seminary, at which he described the present crisis in missionary work. He traced its cause to lack of interest on the part of the churches and pastors, and showed that the one remedy for this is the presence of a true, fervent missionary spirit in all the theological seminaries, which will send each graduate forth to be a missionary pastor, preaching and working missions, home and foreign, even if he cannot enter the field himself. The following evening, Tuesday, he spoke to the students on the Spiritual Life of the Seminary, laying special emphasis on the absolute necessity of secret prayer and personal, devotional study of the Bible for the development of spiritual life in the individual himself. Wednesday afternoon there was an informal conference on methods of arousing missionary interest in seminaries and churches. In the evening there was a joint meeting of Faculty and students for prayer and conference with the topic, Providence in Missions, God's Hand in History, God's Hand in the Present, What This Means to Us. Mr. Luce led the meeting and described vividly the great movement among the students of the whole world in the interest of missionary work. He gave an account of the remarkable trip around the world of Mr. John R. Mott, Secretary of the College Y. M. C. A., and the Student Volunteer Movement, and the marvelous work he has done the past year in India, Australia, and China. Mr. Luce infused into the Seminary a renewed interest in missions. His visit will be long remembered.

Prof. Walker has been elected trustee of Amherst College, to fill the vacancy caused by the death of Rev. E. K. Alden, D.D.

At the ordination and installation of Rev. E. E. Nourse, at Berlin, Conn., December 30, Prof. Beardslee preached a sermon and Prof. Jacobus gave the charge to the pastor.

Saturday evening, January 9, a number of the students gave an entertainment to the Seminary, which was greatly enjoyed by all who were present.

The middle class held their first social of the year Wednesday evening, December 16. Prof. Jacobus was the guest of the class and gave an exceedingly interesting and instructive talk on his experiences as pastor in a country parish.

The Students' Association has appointed a committee, consisting of Messrs. Rhoades, Williams, and Sanderson, to co-operate with the Faculty Committee on Public Relations in keeping the interests of Hartford Seminary before the public. Part of their work is to see that news items regarding the Seminary are sent to the papers. Seminary notes are published in the *Hartford Courant* each Friday morning. There is also regular correspondence in the *Hartford Times*, *New York Tribune*, *Congregationalist*, and *Advance*.

Since November, the general exercises have been as follows: November 11, Scripture reading by Mr. Chase, and hymn reading by Mr. Dunning, sermon by Mr. Bachelor. November 18, Scripture reading by Mr. Flett, reading of a hymn by Mr. Gaylord, sermon by Mr. Bishop. December 9, Exegesis of Eph. v. 16-14 by Mr. Fiske, sermon by Mr. Tuttle. December 16, Miss Sanderson read a review of Dr. Watson's "The Mind of the Master," and Mr. Gillette preached.

The Carew Lectures are to be given this year by Rev. Charles C. Stearns of this city. He has been abroad several years, spending most of his time in Rome, where he made thorough and original study of the Catacombs. He gives the fruit of his researches and reflections in this series of lectures. He has chosen for his theme one of great general interest, "The Biblical Element in Early Christian Art." The dates for these lectures and the individual topics are as follows: March 23, "The Evolution of Christian Art"; March 26, "The Catacomb Frescoes"; March 30, "The Vetri, Early Mosaics, and Rise of the Miniatures"; April 2, "The Sarcophagi"; April 6, "Christ; the Types, the Babe and Mary, Baptism, the Last Supper."

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Mr. Edward Warren Capen.

In this number of the *Record* Dr. Barnes of Longmeadow, Mass., gives a valuable study of a topic fundamental to both theology and ethics. The mutual relationship of Love and Law have been so often discussed with polemic heat that it is refreshing to find a paper written rather in the spirit of formulating a personal creed than with the air of striving for victory over an opponent.

Professor Walker's paper throws new light from his researches in American Congregational history on the problem of the adequacy of the present training for the ministry.

Professor Beardslee's article on the "Kingdom of God in the Gospels" will repay careful reading. Since frequently the doctrine of the Kingdom of God is promulgated in connection with the cry of "Back to Christ!" it is well worth while to study in its largeness what is Christ's teaching on the subject.

We conclude with this number Mr. Davis' study of John Robinson. The article published last February and this one have been printed together in pamphlet form, with extended annotations and full bibliographical references, and should prove a valuable help to a student of early Congregational history. It can be secured of the Hartford Seminary Press, as announced in their advertisement on another page.

A significant volume, of which mention is made among the book reviews, has recently appeared. It is the report of the "Committee of Fifty" on the temperance problem. This committee and its methods of work are briefly described elsewhere in this number. Valuable as the volume is in other respects, yet the chief significance of it lies in the movement itself and the methods employed.

It is significant, first, because of the constitution of the body; made up of eminent scholars in different social specialties, and of foremost citizens in different walks of business and professional life, not one of them is prominently identified with any known bias in the matter. They bring to the issue trained minds, abundant means, and a willingness to take ample time. It may be some time, probably, before the subsequent volumes will appear; and even when all are in, these volumes in turn are only to furnish the basis for still further discussion by the body in the light of the whole.

This movement is still further significant in the fact that it shows the determination of such citizens to select this particular problem. The political associations and extreme partizan discussions on temperance have driven many good citizens to comparative apathy on the subject. Nearly all other social topics of late have received more interested discussion than this vital one, from which many have turned away in disgust or dismay. It is refreshing and inspiring, therefore, to see such a body of men enter the arena. Their example, if not their conclusions, will revive interest in the study of this pressing and pervasive evil.

Again, this work marks a decided step in the direction of an era of investigation, as distinguished from an era of agitation. The latter is always necessary; but is fruitless without the former. It is important, moreover, that this "Group" is not an organization, in the ordinary sense of the word term, which generally means machinery run by the few for the rest. These men all give their own valuable time and actual personal participation in investigation first, and discussion afterward. We have seen no healthier movement in our day, and we shall look with increasing interest not only for the fruits of their researches, but also for the result of the stimulus of example in devoted citizenship thus set before us.

LOVE AND LAW.

This paper is not meant to be an exhaustive monograph; it is a piece of biological ethics, a personal Credo. In discussing this subject I have no ambition to explode a charge of theological dynamite in the fortress of the adversary, or even to make a smart guerrilla attack which shall vex the enemy. I welcome all differences of opinion which are consistent with intelligence, honesty, and reverence, as a part of the manifoldness of God's creation. A huge mountain must always look differently to people differently situated, and so mountainous a fact as the nature of virtue, identified as it is with the splendid goal toward which man's eternal progress is directed, impersonated as it is in the God whose loftiest attributes are in His character, cannot fail to make greatly different impressions upon different minds. Human philosophy must ever be finite, can never take in the whole of infinite truth. Schools of thought, therefore, will always exist, to restrain each other from misleading terms, extravagant statements, and unfair emphases; to enrich each other by insisting on the recognition of a larger range of truth than any one mind will naturally include.

The differences that divide sincere Christians can never be as important as their points of agreement. Personally I owe too much to Jonathan Edwards and his brilliant exponent at Andover to treat the benevolence theory of virtue with other than respect and gratitude. Through it I was first introduced to a harmony of law and love, and though I now hold other views, I could not have accepted them had I not found a way of holding and stating them, which seemed to me to secure this harmony as fruitfully and more safely. Let us follow once more the none-too-well trodden path of analysis and definition, to see what are the precise elements of the facts discussed, and what the exact meaning of the terms employed. If we can thus locate any more accurately and see more clearly the points at issue, it will be worth the pains.

My earnest conviction on this whole subject is that our

practical attitude towards law is of infinitely greater importance than our speculative analysis of its contents. That the goal of the law is love I fully believe, that its contents are summed up in the one word love I am unable to see. I am greatly concerned that myself and every mortal being should genuinely love the actual law. The philosophical summary of the law, though important, is to my mind extremely secondary. Let me take up these two topics in this order, asking first the question "Can we love the law?" and afterwards "Is love the one virtue?"*

What is law? What is love? What are their essential relations? There is one aspect of law which I wish absolutely to exclude from this discussion, the law as it appears to the offender when presenting its demands or its penalties. The law that is "added because of transgressions," that is proclaimed against the lawless and disobedient, is certainly in marked opposition to their love. There is also a sense of "duty" which must be ruled out, that subjective conception of it as something we do not wish to do, and only do reluctantly and under external pressure; Kant's "good will as affected by certain inward hindrances." That duty is used in this imperfect and grudging sense is undeniable; that it is fairly confined to such a sense is far from undeniable so long as Christ's saying stands, that when we have done all (and heaven can do no more than that), we have simply done that which was our duty to do. Duty is what is due; and, since love is certainly due, any act that falls short of love falls short of what is due, of duty in the nobler sense. Does a constant debt cease to be a debt, because we are paying it gladly? Has not duty an objective existence and an indefeasible beauty, no matter what may be our subjective attitude toward it? It is certainly a curious phenomenon in language, that so strong a push has been made to confine love to its highest meaning, and duty to its lowest.

The case is similar with law. It is manifestly unfair to confuse the imperative with the repulsive, and to deny that a "ma-

* For the convenience of readers who like to know where they are going, this brief analysis is added: certain ineligible uses of the words law and love are first pointed out, then the harmony of law and love in the life below man, the hatred of the law that follows disobedience, the love of the law that grows with holiness, and the greatly higher love that comes from fellowship with the God of law: the love that fulfills the law must be law-full: mere good will not the sole content of the law, insufficient in times of fiery trial, and inadequate as a basis of retribution: love needs justice and justice needs love, and both are commanded in God's law and perfectly revealed in God's character.

jestic sweetness " sits enthroned in conscience. As the ideal of conduct set up in man's heart by his Maker, with which all divine legislation agrees, and to which it appeals; as the eternal law of God's own moral life, the standard he sets before himself and perfectly and eternally embodies, a standard which in our measure and place he has made ours, for we are to be holy as God is holy — law in these latter senses does not include any necessary antagonism to the nature of man, any essential discord with human desires, and, therefore, is not to be set aside as *prima facie* unlovable.

What then is love? If we examine general usage, it becomes evident that there is no more capacious omnibus in the language, no notion with such a variety of contents, or of such varying values. Speaking psychologically, it is used for every approbation of the intellect, for every desire and affection of the heart, and for every choice to which these may lead. Speaking ethically, there is a whole world of love that is absolutely non-moral; there is unhappily a world of love that is unmistakably sinful; there is, thank God, an eternity of whose length and breadth, whose wealth and variety we have but the smallest conception, and "all that life is love." Rejecting the senses of "love" that identify it with sinful desires and necessarily put it into discord with righteous requirement, what can be said of the love that is at least innocent?

Take the non-moral world. Do we mean by love the gratification of the senses? There are a thousand things that are pleasant to touch, to taste, to eye and ear; who can number the acts and occupations which give delight to the body? The brute shares these with us, and often excels us in the keenness of his enjoyment. Do we mean the gratification of the sensibilities, of the intelligent and affectional as contrasted with the merely sensible? Here again there is much in common between man and the brute; the love of companionship, the affection between parent and offspring, are no exclusive possession of man. As a "child of nature," after the ideal presented to us by some philosophers and poets, a being living without thought of conscience or scruple, simply following healthy instincts and gratifying constitutional desires in innocent ways, man would not differ es-

entially from a noble dog. Law with him could mean only the established movement of his natural impulses, which would be one with his loves. In this region, law and love are clearly identical.

Take such a being, nobly furnished with human capacities, with a world of various desires within him, and then reveal to him a law, not now in the desires but above them, outside of himself and independent of himself, remaining unchanged, however he may change toward it; a standard invested with all conceivable sacredness, in whose presence he feels an unspeakable awe and reverence. Let the new voice of conscience be heard within, speaking with such absolute and unconditional authority that all opposition is seen to be rebellion most dire, shame most complete, threatening the soul with a shadow most black and ominous whose name is death. Some such thing was done for Adam when God made him a moral being, in God's own image, capable of entering into the very highest region of God's own life.

Hitherto there has been no possible separation between law and desire; they are one in all life below man. Now, however, law is other than desire; now desire can be, must be conformed to law; now the conscious obedience of intelligent choice is presented as the normal life. Under absolutely normal conditions, however, natural desires and the new law would still coincide, and the life would still be instinctive, the natural spontaneity being vaguely glorified, but not controlled or characterized by the new power. The faculties consciously employed would be of pantheistic order, and man would have no way of knowing whether he really was a moral first cause, or whether nature (or God) was not simply acting through him. The next step is the bringing of man into a situation where the pressure of desire will be on the one side, and the voice of conscience on the other. In a word, testing, trial, temptation in a good sense, is essential to the development of a distinct and clear, of a full and vigorous moral life. We all know too well the issue of Eden's temptation. Adam sinned; he chose to follow desire, selfwill, rather than conscience, the voice of law. He suffered his desires to enter the region of excess, and he himself passed under the shadow of death.

Before the test which brought the law clearly before him as other than his desires, man could not be said to love the law as such; he had not become acquainted with it; its imperative would put him in awe, but as yet he had no moral loves at all; his movements of delight were in the natural realm; he had not yet attained a virtuous character, and consequently had no virtuous affection as distinct from innocent ones. Originally as devoid of experience as a babe, he started with a simple lack. The one purpose of his moral nature and of the discipline of life was to furnish him the opportunity to fill this void, to make his own character, to win moral love. But sin turns the zero into a minus quantity; his inclinations, perverted by wrong doing, do not now need any external temptation to set them in opposition to the law. Though not always nor in all ways opposed to the acts called for by the standard, they now find willfulness natural, and restraint odious. The law is *against the sinner*; evidently to him there is no reconciliation between law and love. The carnal mind is not subject to the law, neither indeed can be. The original non-moral being, in unconscious and instinctive agreement with law, has now been transformed into an immoral nature, whose development is one continued antinomy. Truces may be arranged, bargains may be made by which the conscience is kept silent, or made accessory to inclination; but the constant decision of the soul is that this voice shall not rule. One might hope that experience would teach righteousness, for the way of the transgressor is hard. But again and again has it been seen, that even the sorest experience may only lead to an abstinence that restores the powers and desires, and the dog returns to his vomit; or, more shrewd, but not more wise, willing to be a rebel but not a fool, the transgressor simply picks out another way that is not so hard, and walks more slowly and circumspectly, but ever steadily away from duty.

Such is the sad history of the man that makes trial an occasion of sin, and whose perverted nature is not born anew. Let us turn the picture, and see what would have happened if man had stood the test, and how the history of law and love might then have gone. If the order of statement be that of climax, it will also be incidentally chronological, the best things being in the

main the last to come. Evidently, all the natural loves of man are capable of being gathered about the law, for the law is good. The Old Testament is crowded with assurances that all forms of innocent good, for which man's capacities were created, and which he had a right to expect if he walked in the right way, would surely be his if he were obedient. He is invited to taste and see how good it is; experience, vindicating in the realm of natural good the goodness of the law, would gather about the law as its sanction every form of normal human delight, and his whole power of love would be thus given to the law as a means, or at least a condition of every good end. More than this, though these experiences of delight could not share the awfulness of the law, they could partake of its sacredness; and so more and more every pleasure would be taken with reverent hand, and every earthly crown would have something of the radiance of heaven. But not only is this realm of natural good made sure and vigorous, and strangely enriched from above; into that upper region the man himself rises. Law, this absolute and uncompromising standard, had said to him: "The soul that sinneth, it shall die." But it had its later and more gracious message: "The man that doeth these things shall live by them," and the meaning of a life inspired by the law and bestowed through the law he begins to find out — a joy far beyond any that natural good can bestow, a sense of personal worth that makes small the largest attainment of earth, thrills of hope and tugs of enlargement that astonish and transfigure him. He had loved the law for its results, as a means. As he learns what virtue is, by being virtuous, he learns how lovely it is; a new desire awakens in his heart, the product of virtuous choices, a new something which he must make and God could not make for him, a character that rejoices in this perfect standard, a passion for conformity and achievement which dominates every merely natural desire. Instead of the law being obeyed as a means to a natural good, or to the quiet of conscience, natural good is now used chiefly as the stuff with which the holy life must deal, the excellent but comparatively crude material to which he is to give moral shape and power. Made for endless growth, this ideal life increases all its powers, delights, and loves, and the whole loveliness of life centers about and flows from the law.

It appears to me an idle contention that denies the possibility of loving the law because the law is not a person. This begs the whole question by assuming a definition which makes love purely a relation between person and person, and is flatly opposed to universal and immemorial usage. Who shall estop the Psalmist from saying "Oh, how I love thy Law," yes, from saying it over and over again, with every variety of emphasis and statement (Ps. 119). So far from this whole-hearted and joyful devotion being unworthy of the name of love, it is infinitely higher than any non-moral affection between person and person, to say nothing of sinful love. Rather the objection may be turned; the word love is so abundantly used for man's delight in and attraction to merely natural good, yes, to the evil and vile, that we should be justified in seeking some new and higher term for his adoration of the law.

But we have by no means yet completed the picture of God's plans for man. He gave man the law, the best thing in Himself, but he plans to give Himself to man. It takes a person to love the law, but the law is not a person, and cannot love in return. The life that loves the law finds a constant return of increasing good, and it would be easy to think of this good as the gift of the law, and in imagination personify the law as understanding, appreciating, and responding. But imagination, however vivid, is not fact. The law, not as an abstraction, but as a reality in the conscience of man and in the life of a good man, can be loved. But, in fact, law is only metaphysically distinguished from the God of law; it is never actually separated from God, save by atheism. "Oh, how I love Thy law," "His delight is in the law of the Lord." God, as the source of law and its infinitely perfect embodiment and realization, is unspeakably more lovable than simple law. Love now does not need to wait for man's slow and unaided creation; it is given outright; it is bestowed upon him and awakened within him; it responds most wonderfully to every advance he makes. The knowledge that God loves man, that He knows and values all man's love to God, that God is not an abstraction apart from man's knowledge of Him and obedience to Him, but the most glorious and potent of realities, this makes possible a totally new and supremely pre-

cious kind of love. This God thus loved must contain the excellences of the law, or he ceases to be God; this love thus given him must contain man's love of the law, or his love ceases to be a moral act, loses moral worth, is at best merely natural, at worst thoroughly selfish. But the thought of the soul, of God, of love, being ever kept sacredly in the moral realm, there is now possible such a full and joyous bestowment of one self upon another self, that can know and receive and respond, as is proved by all experience to be a devotion unspeakably richer and nobler than is possible towards the law alone, but *not infinitely* so; for the moral love of God and the moral love of the law are both in the moral realm, the highest realm of being.

In the life that takes hold of the law, the ideal it presented would surely be identified more and more with the perfect man to be, and training evidently could bring the soul to the point where the pressure of conscience and the pressure of sanctified inclination would absolutely coincide, and the law would cease forever to be thought of as in any way foreign; it would be completely identified with the supreme and all inclusive passion of the soul. This process receives a new and powerful impetus when God Himself teaches us to profit. In the life that takes hold of God, the law would be seen as given by God, as contained in him; to love God would be to love his will, his law, his standard; there would never be any separation in the mind between God and his law; God's law would have the loveliness of God. And with God's life received into the soul, the harmony of grace and nature is most rapidly and permanently established. The goal of the law, either as an ideal implanted in our hearts, or as a set of commandments revealed by God, is love; the law is not satisfied until love is fully attained. The legal grudging obedience, that does as little as may be, and does that simply under alien necessity, that escapes gladly from the thought of law and requirement, finding its prison in the law and its home in selfwill, such obedience is a caricature of true obedience, and its view of the law is a caricature of the law. No one really knows the law who does not love it. The soul that once begins to yield under the stern grasp of the law, saying that it is hard, but it is right, has begun to know the law, but has

simply begun. Subduing the arrogant selfishness of desire by confronting it with the absolute imperative of the law, these desires are gradually trained into willing subjection, and thus love has its beginning. "For this is the love of God, that we keep his commandments; and His commandments are not grievous." All through the gracious progress we have traced, the absolute imperative of the law is not obscured, but emphasized, as it is more and more clearly seen that law, the Law itself, is absolutely lovely. However clear and strong becomes the "I must" of conscious privilege, the dominant tone is always the "I must" of recognized duty, as is made evident the moment any discord appears. How stern and even cruel sounds the "Thou shalt not" of the law as opposed to our perverted desires; but how the heart leaps up at the stroke upon that great iron cord when every other cord in the heart is in tune with it, when every cry of desire rings true with the voice of God. What delight there is in emphasizing the masterhood that is so repulsive to the unloving, in exalting the absolute sovereignty of law and of God, in calling him our despot and ourselves his slaves (Acts 4:24, 29). Love welcomes each commandment, glories in them all, seeks them out as hid treasures, makes them as large and exacting as possible, is eager to invent new forms of service; forevermore passion and principle are blended in one triumphant stream which raises to its highest power every energy and delight.

Can anything be clearer than this, the love that fulfills the law is full of the law, is a law-full love, not a non-moral, much less an immoral love? Love, whether as desire or affection, may be sinful; in man as he is, every natural love is tainted with sin; such love does not fulfill the law. If man, with normal inclinations, did by nature and *not from intelligent moral choice*, the things contained in the law, he would not fulfill the law, any more than a horse fulfills the moral law of temperance when he stops eating simply because his appetite is satisfied. Is it not also clear that the law as a system of precepts, any law made up of specific commandments, cannot possibly cover all of man's relations, or furnish a rule for every individual case? But that all these laws will be summarily comprehended in the law from which they flow? And that the love which accepts the law,

which heartily devotes itself to all the ends of the law, will be able itself to make its rules and guide its specific actions? In precisely the same way it is evident that the love which first accepts God as He is, for what He is, the holy God, and devotes all its mind, heart, strength, and soul to God, a complete devotion to a complete God, and then loves its neighbor equally with itself, putting both neighbor and self below God, that such a love will embrace the whole revelation of God, all the law and the prophets, and upon the development of such a force in man hangs the possibility of fulfilling the law and the prophets.

The gospel does not alter the essential features of this history; it accomplishes that which the law alone could not do because it was weak, not in itself, but through the flesh. Christ does not make void the law, but fills it full, magnifies it, and makes it honorable in every way possible. The Son was sent that the righteousness of the law might be fulfilled in us. Repentance is essentially the grounding of the rebel's arms; the beginning of the gospel is the turning of the disobedient to the wisdom of the just; faith in Christ is impossible, save as we depart from iniquity, and purify ourselves even as he is pure. The coming of Christ makes more urgent every ethical demand, and offers new strength to every ethical motive. If it were not so, if the gospel offered to save man *in* his sins, the command to believe would deserve and would receive the scorn of every normal conscience.

We have followed the development of love from its lowest natural stage, where law simply trains and fosters it, to its highest form, where law and the God of law, where the will of God and the character of God generate it and bring it to birth, where the imperative ideal, in thought and divine reality, becomes the source, the center, and the goal of love. We have begun with the merely lawful love, permissible, innocent, and have reached the law-full love, whose every thought and desire are guided and supported by the law of God. All law is contained in such love. But now our second question arises: What is this standard which we are to love? Is it possible to reduce the content of the law to love? Love specifically, as self bestowment is required and controlled by the law; love as a style of obedience,

heartly and complete, is commanded by the law; love as a passion for holiness is the one human force upon which the law in its highest, and, therefore, truest, sense must depend. Can we go further and say that benevolence, a good will, is the one requirement of the law, and resolve all forms of virtue into this one essential principle? When we love the law, are we simply loving the requirement of love? Let us start with good will as our one and only clue, and see if we can thus make our way surely and safely to the moral goal.

Nothing is easier here than to drop unwittingly into the trick of the sorcerer who first displays an apparently empty pocket, and then pulls out the rabbit which had been placed there before. If we talk about right love, holy love, or, with the same thought in mind, discuss worthy love, love according to worth, we immediately set up a standard outside of love to which love must conform; in other words, we go back to the idea of lawful love, a law that directs love, a standard, therefore, that is other than love. "Quit you like men," says the apostle. "Be a man" is a direction that, if properly understood, that is, filled with the law, will be found to contain the law. "Be a person," says Hegel; and, if we take God's idea of a person as revealed in his law, that single rule is entirely satisfactory. "Do as you would be done by" is often considered a complete moral code, and it is completely forgotten that this and various other directions in the Sermon on the Mount are addressed to the Godly, to those that are the salt of the earth and the light of the world, and are only safe when they are interpreted by those who have accepted the whole law of which these are a part. *Sinful* desire is often ready to be done by as it does; wants nothing better indeed. "Love, love, that is all," says Jonathan Edwards; and no one objects in the least to accepting that as an all comprehensive statement of duty, providing it means *the kind of love that God's law requires*. The question is, Can love direct itself? Can love, as the willing impartation of good, be its own reason and guard?

Let us start a moral being with this single principle. Why do I love? I *must* love, for love's sake. What directs my love? Love needs no ruler but love; its energy is self-directing. Its one rule is to love, to love to the utmost, to give every good possible

to every possible recipient. Suppose love itself further introduced and recognized *morally*, as the highest good, as imperative, obligatory; then, of course, love would seek *most* earnestly to *impart love*, to awaken love, to make others loving, as well as happy. In a world where the good was always possible and where all beings were good, there would seem to be plain sailing so far. Even Utilitarianism works well where the attraction of the good to be chosen is sufficient to secure the choice, but breaks down where the right choice has no reference to a visible or appreciated good. So in all the ordinary pursuit of welfare for one's self and for one's neighbors, the constant and energetic seeking for something to give, and for the disposition to give, certainly makes a lovable life.

But the good is not always the right, and the highest known good may be found in conflict with the right. How shall we adopt the rule of simple love to cases where "the right must be done though the heavens fall," that is, at any expense of "good"? The fiery trial is sure to try every man; sooner or later every Abraham is called upon to offer his Isaac, every disciple to forsake all. Is it replied "The right itself is good, the highest good"? But that place has been given to love, that is good will, the bestowment of good, and in the case supposed, there is no such good to bestow. On the one hand is all the good we know; on the other, the law, calling apparently, not for love, but for bare, unrelieved righteousness. Is it further replied "The right as thus demanded is really the will of a good God, of a God even then, most of all then, working out good; and, though we cannot see, we can trust, and lovingly choose the unknown good, leaving it to God to bring it out in his good time"? But this is only another way of saying that we must leave to God's will the sort of good and the measure of good that is to follow; that is his part. Our part is the right choice, a choice to be secured (if at all) by the righteousness that we see, and not by the good that we do not see. The heroic quality necessary in high crises depends absolutely upon the power of putting aside entirely the question of good to be lost or good to be gained, the power of holding one's self simply to the question of justice and loyalty.

Still more clear does our difficulty appear when we face the problem of wickedness. What shall be done with the ungrateful,

the selfish, the rebellious? If benevolence is the whole of virtue, if love, as the impartation of good, is the greatest thing in the world, the answer is simple and single: Love, love more and yet more, make love irresistible; to try anything else would be to use a weaker force. Wickedness arouses pity, grief, disapproval, but never indignation or anger. The worst sinner is the most miserable of men, and love's one response to greater sin, that is, greater need, must be still larger bestowment. If necessary for the prevention of harm to others, the injurious may be confined; for their own good they may be even subjected to painful discipline. But penalty as such, retribution, is excluded in a scheme of mere love. If once the moral judgment declares that sin can be so outrageous as to be damnable, that any sinner, if only the Devil, *deserves* punishment for *what he is*, quite apart from the protection of society or his own improvement, a new element is introduced; it is no longer then the bestowment of good, but a question of right as distinct from good. If the wrongdoer ever gets his deserts, if the penalty which it is just to give is inflicted by justice, the soul's main question is not "What good will it do?" but rather "Is the Judge of all the earth doing right?" It asks for "a revelation of the righteous judgment of God." And when that God says "Vengeance is mine; I will repay," the soul replies "Righteous art thou; for they poured out the blood of saints and prophets, and blood hast thou given them to drink; *they are worthy.*" That even here love may work with justice, that good does not cease to love even the devils, we believe. But God is "a consuming fire" as really as he is "love," and the biblical doctrine of "the wrath of God" presents a justice that has a source and authority of its own, and is *not dependent on love for a right to be.*

These high themes cast a strong light upon tests more commonplace and familiar. Everyday experience shows that love is weak, and needs some reinforcing motive as it presses to its goal; the sense of righteous law furnishes such help. Everyday experience shows that love is erring, and needs a guide outside of itself if it is to be kept from being sinful love; the righteous law stands ready to restrain and govern. Everyday experience shows that we need something beside mere goodness. With us all there are times when, outraged by a kindness that ignores justice, we re-

pudiate benevolence towards us and insist on simple fairness, on having our rights because they are our rights. We all know what it is to grow weary of the balancing of good, of casuistry in questions of relative right, and to find ourselves refreshed and inspired in the region of absolute right, where there need be no consideration of consequences. In other words, love not only needs the law, but love is not the sole content of the law; justice is there no less.

We easily see that justice needs love, lest the sinner be forgotten in the sin; lest the judgment, lacking sympathy, lack fairness, and severity become cruelty. But no less does love need justice, lest weak indulgence take the place of high benevolence, and mere kindness spoil all. In this way any virtue, if fully chosen, will necessarily lead to the other virtues, will beget all other graces. Any virtue, if really chosen in the spirit of all virtue, will necessarily draw into its scope all the things that all virtue requires. The parent who undertakes to be just to his child must certainly love the child; love is its right. The parent who undertakes to love the child must certainly deal fairly with it; for justice, as a fundamental element of virtue, is a fundamental part of the highest good, which love must recognize and bestow. Each virtue has its own spontaneity and its own authority, and for that very reason must recognize the rights of the others. Justice may seem to be superior because it is the foundation of all, necessarily coming first in the order of virtues; love may seem to be superior because it is the capstone of all, everything else supporting it. But such atomistic treatment of the virtues, as if they were separable and disconnected, is really idle and misleading. The perfection of any virtue requires the perfection of all.

The attempt to reduce virtue to one multiform element, I find as unsatisfactory as the monistic attempt to state matter and mind in one phrase. With John Fiske, I believe the only form of monism that can stand is monotheism; the ultimate substance of all things is God, but mind and matter are essentially different, and cannot be reduced to a single substance without confusion. Hungry for unity as we are, the full recognition of facts and the adequate recognition of differences is still more imperative. Equally in morals, God embodies all virtues, and all find unity in

Him. But justice and benevolence are essentially different, joined together indeed by God, but wedded as equal partners, not combined into a "two-faced somewhat." There are hints of a threefold division in Micah's "Do justly, love mercy, and walk humbly before thy God," in Christ's "Judgment and mercy and faith." Justice and love, like positive and negative electricity, seem to divide between them all the forces of virtue, so long as man deals simply with man. But when we turn to the infinite God, and strive to fill the measure of His rights, to bestow good upon Him, so mighty a change of attitude and style is necessary, that a new virtue seems to be introduced, and a new name is in some way desirable, humility, faith, reverence. However this may be, after the constant endeavor of years to identify all virtue with benevolence I at last abandoned the attempt, being compelled to recognize as side by side on the throne of conscience, grace and truth, mercy and judgment, justice and love. "Justice will I also bring to the line"; love is also to be brought to the standard "as I have loved you." Each virtue is to be rooted in all virtue, each duty to be tested by the whole law, and the law in its completeness and glorious perfection is to be humbly, gratefully, joyfully received by the whole man. In the absolute sphere of our relations to God, our love, if it is to be worthy, must always have as its object that which is worth most in God, his character of absolute righteousness and goodness. United in law and in God, together in eternal harmony are these two recognized in the noblest praise, and highest rapture of heaven: "To Him that loved us," . . . "Holy, holy, Lord God Almighty."

STEPHEN G. BARNES.

CHRIST AND THE CREED IN EARLY CHRISTIAN ART.*

I. Early art presents Christ as possessing historical individuality. He is not a mere shadowy ideal. The types are not heroic. The effort is, to represent a man who actually lived, and, generally, certain transactions in which he took a part. He is not separated from other figures. He mingles with common men. His historical humanity is axiomatically presupposed. Even in the occasional idealized symbolic situations he assumes no heroic physique. In the imaginative grouping between Adam and Eve, he is presented in the usual proportions and appearance as if simply transferred from the adjoining groupings of the healing of the blind, or the antithetic multiplication of the loaves.

Not that early art knew his personal appearance. Individual facial outlines were indistinct, distant many a decade. The general traditional impression was of a youth, and the early art rendered him sometimes almost boyish. This indistinctness of historical detail, coupled with the prevailing early type of a youthful Christ, is exactly to be looked for in art of this quality. Had the features been familiar, not much more nearly, perhaps, could they have approached a true representation with such wretched appliances.

But, behind the early illustrations, was indubitably intended a veritable historical Christ. That was the underlying conviction behind every representation, typical or descriptive. For the typical Good Shepherd, an Italian shepherd had to be given at Rome, but youthful; for Christ, when on earth, was, in their view, youthful. As far as the early conception of Christ can be deduced from this early art, it is sufficiently transparent that, little as they knew or could imagine his personal appearance, they nevertheless invariably conceived of him as a man who actually took part in human history. Can the outlines and reliefs be understood in any other way?

Particularly does early art emphasize the humanity as dis-

*Being a portion of the fifth of the Carew Lectures for 1896-1897.

tinguished from an unhumiliated theophany. No token of divinity is cast about his birth. In all the plain reality of the manger, with its ox and ass, the nativity was thought of in those early days. The encircling halo was not found in the earliest centuries, nor the bright light from heaven for many centuries more. So, also, Mary sits with the Christ-child on her knees, in a very human way, to greet the Magi.* In all these, the bundled babe in the manger box, the babe in Mary's arms, the baby-child on Mary's knees, the human element was made very clear. In the fourth century the nimbus was suggested for the little child, and, in a later century still, another for Mary, too.† But there was something very human about the earliest pictures of Mary and the child.

So, in the outlines of his maturer years, through all the miracle series and the various groupings, Christ is like other men, wearing a similar clothing, distinguished only by the gospel roll grasped or opened in his hand. When they are barefoot, so is he; when they have sandals, so has he.

Thus there is a constant echo, through all the early art, of Christ's historical humanity. But as the centuries rolled along, and the church fathers taught, and a dogmatic creed was enrolled by concerted church-action, and hierarchic interpretation controlled even Biblical art, the Christ-type became bearded, aged; then saddened; then sallow, emaciated, and not seldom in the later art, intentionally repelling. It is well for the Church of Christ to-day that we are listening and discerning once again the sweetness of the earlier echoes.

II. At the same time early art treats Christ as possessing a divine endowment. Without the slightest badge of royal differentiation, he heals the blind by a touch of his hand, the paralytic by a gesture, or brings the dead to life by extending a rod. If anything, even more simply and profoundly than the Bible language itself, does early art convey the notion of absolute divine power.

* And once, in that early Second century piece in Priscilla, so much discussed by Christian archaeologists, the earliest discovered outline attributed to Mary and her child, retaining even in its deplorable condition a sweetness still, Mary seems to have been partly standing, perhaps sufficiently to have served suggestively for a *standing* Mary in later art.

† That early way of giving Mary and her babe, in the high-backed cathedra, has survived by direct transmission through the centuries. Byzantine art exalted the cathedra to a throne and Mary to a royal place upon it. But Cimabue's and Giotto's work, though adorning and architecturally altering the cathedra, and multiplying angelic heads and forms about it, yet kept the babe on Mary's knees as she sat there greeting the Magi in the humble old-time frescoes.

That they repeated several times the baptism of Christ is likewise significant. They may have intended it simply as explanatory of the mysterious rite, but that they might have done without introducing him. They appear to have included with it the deepest possible meaning, that of the coming of the Holy Spirit to him, in bodily shape. That Biblical account was taken, as not only the most profound Biblical representation possible of baptism, but it expressed their belief that Christ himself had been thus mysteriously baptized. They believed absolutely in his possession of divine attributes. The Holy Spirit had indeed identified Christ as the Son of God. He was divinely endowed. That they early apprehended the dogmatic explanations of the latter part of the first period of Christian art is not to be supposed. They took it simply, without philosophic interpretation, but absolutely. Christ had the authority of God, and the Holy Spirit was in him and with him.* His baptism was regarded as a mysterious impartation of sealed orders. How noteworthy that the baptism, in the Lucina cubiculum, is one of the very earliest representations of Christ, as it is early, also, in each of the four gospels.

III. Early art treats Christ as mystically to be shared by the believer. This conception is pictorially given in the banqueting, feasting, or eating scenes, particularly in the catacomb frescoes, and also, though less fully, in the sarcophagus reliefs. From these early frescoes came, through the miniatures, the whole line of later representations of the Last Supper. It is, as I view it, the most deeply significant series in early Christian art.

These feasts are a variant series, easily unified, however, by the notion of a mystic participation of Christ. That is, the fundamental idea is not necessarily the eucharistic memorial feast, but a personal participation of Christ, very comprehensively and with a magnificent spiritual sweep, a personal apprehension of him in the individual soul. The eucharistic memorial feast, as

* The Lucina crypt gives the baptism outline in the early years of the Second century, in the ever memorable picture of John on the river bank, of Jesus standing deep in the water, a portrayal enduring ever since; the simplest possible detail, John, Christ, the water, and the dove. The Biblical account inspired it; the dove appears just as Christ is to go up "straightway out of the water." The full Biblical conception includes the lighting of the dove: "It abode upon him." Matt. iii: 16, *descending and lighting upon him*; Mark i: 10, *descending upon him*; Luke iii: 22, *descended upon him*; John i: 32, *descending from heaven like a dove, and it abode upon him*; i: 33, *descending and remaining*.) The picture must have been made under a full apprehension of the fact that the Holy Spirit was thus coming to *abide*.

we have learned technically to think of it, implies a leader, and a methodic ecclesiastical manipulation as an ordered sacrament of the Church. The notion here was the abstracted spiritual conception of a personal appropriation of Christ. The spiritual essence was discerned without a ceremonial presentment. Or, with much likelihood, the ecclesiastical method of sacramental administration was inchoative, experimental, variant, and only gradually attained uniformity. This inference is supported by the concerted action evident in each variety of feast. In any event, a deep significance attaches itself to all the variations of the series. They are at first connected with Christ through the miracle of the loaves. This frequent Biblical fresco and relief not rarely shows us Christ blessing the loaves and fishes which two apostles bring to him. His discourse in which he pronounced himself the bread of life doubtless was the inspiration behind the series where, independent of any visible miracle, a few individuals are seated with a few loaves before them; simply bread. At such a feast or common meal, the fish or fishes are also sometimes found with the loaves. In fact, in the Lucina (early second century) cubiculum, the tiny basket on a fish is an isolated representation to be noted with the series. That Christ was early intended by the fish is a generally accepted fact. Some frescoes of the banqueting series introduce the cup. In others, exactly seven persons are introduced, as in the Calixtus so-called sacraments' chapel feasts. In certain cases, notably the *agape and irene* series (from Pietro e Marcellino), the feast is the anticipated banquet with Christ, in his kingdom.* He is still present, however, as the mystic fish, though the company partake of wine. Two women with veils and simple attire are sitting at the extremities of the banqueting table, or stand, to minister, as waitresses, for those at the feast. Their names are Peace and Love.†

This is not the suitable place to offer any adequate analysis of the numerous feasts, or to adduce additional archæological information concerning them. To my mind, however, whether the miracle of the loaves is intended, or a simple feast in honor

* *Till I drink it new with you in the house of my father.*

† Luigi Polidori, 1844, first suggested that Peace and Love were the personifications of the two essential qualities of the joy of Paradise. De Rossi, following and quoting him, calls the feast symbolic of '*la vita eterna e la felicità dei beati.*' (Bull, 1832, p. 123.)

of the dead, or an *agape* or love-feast, or whether Christ's exegetical words upon it declaring himself the bread of life, or whether the introduction of the cup includes a reference, or not, to the eucharistic last supper itself, or whether prophetically anticipatory of the feast in the kingdom, it matters little here; a common thought runs through them all: *Christ is present at the feast, and mystically the believer, as sharer, partakes of Christ.*

This whole series, therefore, taken together, shows how comprehensive was the spiritual interpretation of Christ by the early believers, as evinced in Christian art. Thus early, in the rude art of the early centuries, was the faith of all the centuries set forth. As elsewhere, so of Christ, was the Bible accurately interpreted in early Christian art.

Our quest through monumental material for an illustrated proof of a Biblical faith in the early centuries of the Christian era, has been, one must admit, surprisingly successful. Almost synchronistic with the establishment of the Christian church at Rome was a beginning of this unmistakable series. And for five centuries it steadily gained strength and breadth; largely in close connection with Christian burial; later, also curiously exhibited in mosaic decorations; and all along early and late in the manuscripts themselves of the Old and New Testaments, ever a more and more abundant illumination of the text; appearing in clay, in lead, in ivory, in silver and gold. A singular series, springing into life with the earliest records of Christian sepulture, and dominating still in Christian art in many forms far into the second millenium of the history of the church. We go through the old orchard where the gnarled trunks are tottering with age and the bare limbs knotted with parasitic lichens and every twig stunted and only a few dead, frozen leaves left clinging there by the wintry winds, and we forget the sweet apple blossoms of the days when these trees were young. There was a time when even the catacombs were blooming with flowers of Christian faith. We think of them as dreary with decay. It was not so in the early time. Many a Mary and Salome 'brought sweet spices,' and 'prepared spice and ointments.' And not only have those aromatic gums and perfumed oils been found centuries after retaining their oriental odor, but everywhere exuberant expressions of early faith, fragrant as a May-

time blowth, have greeted us in our search.* Starting with not a little curiosity, and, when in ignorance, impromptu misgivings, we were led, at last, through much amazement, into deepest reverence. The quest has yielded not merely an unimpeachable trust in the resurrection through Christ, but a simple-hearted acceptance of the Bible record, a Biblical trustfulness, crystal clear. There is no mistaking the childlike creed of the early church, as far as early art reveals it.

It remains for us briefly to epitomize this early creed, though the outlines last reviewed practically sealed a summary; for the creed of the early Bible pictures was wound about a central faith in Christ; it taught of Christ, it exalted Christ, it interpreted Christ, and whatever other component of a creed there was found Christ its solvent.

Early art taught of Christ. The selections more or less positively proclaimed him, either typically, prophetically, or historically. The Old Testament references significantly indicated him. Adam and Eve were eloquent in contrast as when balanced by a Lazarus;† so Abraham sacrificially and Noah redemptively bore witness to the Christ; and Moses, as he struck the rock prefigured Christ's provision of the water of life; and Daniel victoriously, and Jonah prophetically looked toward him. Equally the New Testament series signalized his mighty works and words. Each miracle recorded his wondrous power and mercy. Every picture taught of Christ in pantomime, the paralytic walking erect with his bed, the blind man with eloquent fingers on his eyes or the hand upon his head, the Lazarus coming forth at the turn of a sacred wand. Every outline was a guide-post to the character of Christ.

Early art exalted Christ. The pictures were a living demonstration of personal faith in him. They purposely honored him; they magnified his attributes. They displayed Christ as believed in, a prime object of confidential trust. The

* Many not inventoried here, nor recorded elsewhere. Thus, in that large and unexplored but crumbling and barren catacomb about a mile outside of Rome in the Vigna Pamfili, labeled and known only as Vigna Pamfili, No. 1, is an empty grave, to which, at one end, still clings the mortar that held it. Over this, infiltrations of water have produced a thick, protecting, stalagmitic growth. Through this may still be traced a simple palm, rudely made in the fresh mortar by the fossor's trowel. Nor is this an isolated example. Dozens of similar humble confessions have come under my observation.

† As in Adam all die so in Christ shall all be made alive again. Or, as we have seen, Christ stood sometimes exactly between Adam and Eve, literally taking the serpent's usual place.

early works in Christian art were wrought not so much to point out what, historically, Christ had done, as to furnish proof of an unlimited faith in what he still could do. For that the believer painted the tufa burial chambers ; for that he elected a sarcophagus sculptured with Christian art. It was Christ who did these wonders, the pictures tacitly declare. *He was the Good Shepherd*, think of that ! *He raised Lazarus*, think of that ! *He opened the eyes of the blind ! He healed the paralytic*, think of that ! It was Christ who did these things, not Moses, though the law was given to Moses from heaven. It was Christ and not the prophets, though even Jonah was given great honor. It was Christ, not Old Testament nor New, though the creation and the redemption of Adam and Eve ; though Noah ; though Abraham, Joseph, Elijah, David, Daniel, and Jonah ; though Peter, Paul, and the other apostles ; though the Evangelists ; though the literal narrative, the serpent, the whale, the descending dove, the angel, though all were duly mentioned ; it was Christ who was crowned above all. It was Christ, not Mary, though she was very precious and blessed above all women. It was Christ and not Peter, though he was honored, as was Paul, in Rome, above the other apostles. It was Christ, not prophet nor apostle nor bishop nor saint, though these all took rank in due place of honor accessory to him.

Early art interpreted Christ. The Biblical pictures included a trenchant comprehension of the indwelling Christ. Early Christian art did not close its series with Noah, Daniel, the Children in the Fiery Furnace, Jairus' daughter, the son of the widow of Nain, Elijah, Jonah, and Lazarus. Vividly as the early believers conceived of Christ as a conqueror over death, it was not a mere expectancy of a physical resurrection that thrilled them in their martyrdoms. Christ was for them a mystic support for a divine life ; *that* Christian art makes clear. The bread, the fish, the cup, was the mysterious food and drink at the feasts pictured in early art. Christ was indeed a Saviour from sin, placed, as we have seen, between Adam and Eve, but he was more than that. The healing of the paralytic was a favorite miracle in the illustrations, for he was healed of his sin as well as his bodily infirmity, but Christ was more to them than a Saviour from sin. They *seem*, at least, to have apprehended a personal entrance of Christ into their spiritual activities. Christ

was a bread of life for them; for them was furnished the substantial elements of a positive acquirement through him. How else did they understand the food of the eucharistic feast, how else partake of the mystic fish of the Christians' banquet? Christ was in them the hope of glory.

Every other component of the creed of early art finds in this vital faith in Christ its solvent. There is no separation or crystallization of theological dogma in early Christian art. An absolute trust in an endless life through Christ, with its immediate incorporation of transforming inspirations for every stable element of every-day action, whether faith or hope or love, was creed enough for the Bible pictures of the early centuries.

Faith in the Scriptures as the source of revelation, the pictures themselves imply. But Christ significantly possesses the Gospel roll. Moses is given as receiving the law from a hand in the clouds, but Christ never. He holds the roll himself, and constantly. He unrolls it for Peter and for Paul, for the assembled Apostles as well, and for the Evangelists. The Apostles who hold the roll have first received it from Him. He is the supreme interpreter.

So likewise the eschatology of early art finds its beginning and end in Christ. Once we saw goats and sheep separated by a seated shepherd, twice wise and foolish virgins are distinguished, that is all concerning the final state of the wicked. They did not dwell upon that pictorially, they thought rather of the power of an endless life with Christ. The serpent appears quite often in the allegory of Adam and Eve, but elsewhere the devil, hell, or a judgment scene are wholly absent from this early art; they were a product in art of the mediæval time. Once even, when the wise virgins are pictured as admitted at the marriage feast, and seated banqueting, the foolish virgins are absolutely omitted, passed by without pictorial comment.

The creed intended by the *orante*, the praying figure, is very uncertain. In the latter part of the early period, interpreted by accompanying inscriptions, it quite forcibly conveyed a pictorial significance of the power of prayer to cross the line that separates the living from the dead. There was at that time an intense realism about the future life, there seemed to be a sense of intimacy with those who had already died. But the *orante* is often misinterpreted, and in the very earliest work if Biblically

significant at all, presents to us in notable instances the church as the bride of Christ. The intercessory *orante* belongs rather with the saint worship that took its rise quite early, but not from Biblical foundations. Nor was it a part of the early creed of Christian art. That creed was Christ.

Thus then the one supreme Biblical element in the art of the early Christians was Christ. Christ they honored, Christ they loved, Christ they trusted for this life and for the life to come. An attractive, loving, omnipotently helpful Christ. What a continuous concrete manifestation of redemptive loveliness. What infinite possibilities for us of personal experiential participation in spiritual alliance with such a Christ. A winsome, luminous Christ-ideal, acceptable alike to Roman or Greek, to Protestant or Catholic, the Christ of the new theology as well as of the old, the Christ of a simple creed, not churchly, not sectarian, repelling none, inviting all; a Biblical creed with one omnipresent essential, living faith in the living person of the Lord Jesus Christ.

The creed of the early art with many and many a dogmatic omission, was a single-hearted, whole-hearted, emphatic declaration of clear child-like vital faith in *Jesus Christ, Son of God, Saviour of Men*, (ΙΧΘΥΣ); a faith summed up triumphantly in the epistle to the Romans: *Who shall separate us from the love of Christ, shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

CHARLES C. STEARNS.

ROBINSON'S CONTROVERSIES.

In the preceding number of the RECORD, the writer sketched the story of John Robinson's life, and attempted an estimate of his work and personality. The change in his opinions and the consequent result in the history of Congregationalism can only be shown from a careful study of his literary remains, which we shall now undertake. The employment of another method in the present article seems to justify its appearance by itself rather than as a part of the more general sketch just mentioned, although it is somewhat presupposed in the latter.

ROBINSON'S CONTROVERSIES.

I. With Joseph Hall concerning Separation, 1608.

Robinson first appears as a controversialist, in replying to a bitter personal attack upon him by Joseph Hall. The latter had been a student at Cambridge when Robinson was there, entered the Anglican church, and became Bishop of Exeter and Norwich. His attack represents the official, uncompromising opposition of the Anglican clergy to the Separatists.

The final test of every argument, Robinson makes the Scriptures. He formulates no theory of inspiration but takes it for granted that the perfect, unchangeable Scriptures are the court of final appeal. Not only are the commands of Scripture obligatory, but that which is not commanded in Scripture is necessarily accursed and abominable. Hence, the New Testament not only prescribes the matter of faith, but lays down the order of the church as well.

The ground of the Separation is not the ceremonies. The real ground is the corruptions of the state church. For every true church must be separated from sin and the world unto holiness and God. That separation the Anglican church has not made and does not make; hence, it is no true church. Robinson brings these corruptions forward in a series of charges, from which it appears that they are, with one or two exceptions, to be included under polity and not doctrine. These may be dis-

tributed under the two heads, membership and government. The errors in the Anglican church are not like the corruptions in Corinth or the "wafers" of Geneva. The latter could, by virtue of their church government, be reformed, the former not only are not, but *cannot* be reformed under the Anglican constitution. The parishes do not admit of purification; hence, they cannot be true churches.

Here Robinson differentiates at a stroke his position from that of conforming Puritans, who based their objection to the Anglican church on its retention of ceremonies, "having mystical significations in them." He brings the whole fabric of the Anglican church up to the light of the Apostolic model, and shows how one who is eager for reform can only despair at the impossibility of it under a false church order.

Also he differs from Ainsworth, who had said that the separation was from the corruptions of the Anglican church, but not from the church itself. Robinson sees an essential unity between the church and its errors and cuts free from both.

But for a fuller statement of separation we must pass to another debate.

II. With Richard Bernard concerning Separation. 1610.

Richard Bernard was a representative vicar; his parish was near Scrooby, in Worksop, Nottinghamshire. He was an extreme Puritan; had passed through severe, personal religious struggle; was silenced by the Archbishop, but, on consideration, conformed and subscribed. He was a personal acquaintance of Robinson; he had known of the difficulties and results of the Scrooby emigration; he had at one time even established a sort of Separatist congregation. His scholarship was good, and he appears as sincere, though somewhat vacillating.

Robinson's reply, in comparison with those which Smyth and Ainsworth had already put out, is more judicious, more carefully reasoned, and freer from invective and personal abuse. It is not, however, an excellent piece of logic, for it follows the order of the arguments which it seeks to answer, and, during the latter half, wavers in the attempt to follow the line of two books instead of one. It is Robinson's largest work. There is very little in it which is original with the author except in the complete and reasoned statement that it makes of Separatist ideas, already expressed. It is the work of an advocate.

The great lines of the argument are summarily as follows : Robinson presses to the front at once the doctrine of Scripture authority. Bernard does the same ; but Robinson passes far beyond him in insisting upon the literal and absolute character of the Word as obligatory. The charge of perversion of Scripture is a favorite one with both parties. The individual is perfectly able to interpret Scripture ; its teachings are plain ; any one who searches it cannot be deceived. Robinson has certain general rules of exegesis, but his general method is that of simple, literal interpretation. But the Scripture not only teaches dogma ; it prescribes a polity, which is a part of the New Testament, an object of faith, an element of right doctrine. Polity is not to be determined according to the nature of surrounding conditions ; but the infallible Apostles, by direction and decree of the Holy Ghost, established for all time one recognizable polity which is absolutely obligatory. Thus Robinson reaches the extreme of insistence upon the idea that a church constitution is taught in the New Testament.

The grounds of the separation occupy, naturally, the body of the discussion. They are represented by Robinson under the head of two principles, namely : Separation from that which is essentially false in church order is an absolute obligation resting upon every Christian, and The principle of participation in guilt (connivancy at sin) renders all communion with the false state church a sin.

We will follow, first, Robinson's attack upon the Anglican church, for it is out of this that his own theory is to be constructed most clearly.

The membership of the state church, Robinson maintains, is not holy. Sins may, indeed, exist among the members of a church, and the church yet remain a true one ; but when, by nature of its organization, the church is powerless to purify itself, it becomes thereby false. This is the condition of the Anglican church ; the persistent unholiness of its membership is proof of it. Brought up to the Scripture standard, the falsity of the state church is self-evident. It does not even correspond to the separated church of Israel ; it lacks a covenant ; it fails utterly, also, to meet the New Testament model. The Anglican state church is also shown to be false from a comparison of it with the reformed churches. The history of the Anglican church's

origin proves the same point; its parishes were transformed forcibly, but no profession of faith was required of individuals under the changes in Henry's, Edward's, Mary's, or Elizabeth's reign. The unholy character of the parish churches, admitted by the Anglicans, confessed to by Bernard, personally known by Robinson, is persistent and hopeless. The ministry, too, is degenerate, better able to handle cards on an ale-bench than to preach the gospel. And in this respect, also, the Anglican church is impatient of reformation, passing daily from bad to worse.

Robinson uses, in this argument, those Separatist "gravamina" which were current in all previous discussion. His use of the historical argument is not new; but it is more logical and complete than that of Barrowe, and is a point at which Robinson's thought possesses considerable originality.

He now turns to an arraignment of the Anglican body as a false polity. No national church, since the right order was established in the New Testament, can be a true church. The prelacy is without foundation in the New Testament. It has usurped the power of the keys entrusted to all members of the Christian body, and assumed to itself the power of ordination which lies by right in the people. And the Anglican ministry is also contrary to the New Testament requirement; it is essentially Romish in its form and functions; it is falsely chosen, inaugurated, and carried out. Robinson attacks the doctrine of apostolic succession fiercely, and is especially emphatic in the charge that the Anglican ministry utterly fails in its chief duty of preaching.

But an even greater proof of this falsity is the fact that the Anglican state church has a ministry that is utterly powerless to govern the parishes by the administration of censure or excommunication. This is the prerogative of officers outside the parish members and their official representatives, which is utterly false and tyrannical.

The whole discussion of Robinson springs from a practical source. At every step the working of his mind becomes clearer. He has no natural hatred for the Anglican system; he tends rather to cling to it. But his spirit is that of a practical reformer, and the character of the parish system drives him to the Scriptures and to his theology for relief. Here he finds

another church order prescribed and demanded, and therefore he becomes a Separatist instead of a conforming Puritan.

Robinson relegates the ceremonies to a very minor position in this controversy. Against ceremonies *per se* he has no objection; it is only of their abuse in the popular mind that he complains. He opposes the use of the Apocrypha and of "stinted prayers." The whole Separatist idea moves with Robinson in this discussion far beyond a scruple of the vestments, as with Hooper, or a "forward desire" for reform in the labors of the conforming Puritans; it becomes a definite system of polity, grounded positively upon the Scriptures and ready to do battle for itself before the world.

Hence Robinson must justify himself to those who persistently maintained that agitation within the Anglican communion and not separation from it was the true way in which to realize the New Testament teachings concerning the church. This he does by means of Browne's principle, which he names connivance at sin. This must be given in Robinson's own words:

"If iniquity be committed in the church, and complaint, and proof accordingly made, and the church will not reform, or reject the party offending, . . . then by abetting that party and his sin, she makes it her own by imputation, and enwraps herself in the same guilt with the sinner. And remaining irreformable, either by such members of the same church, as are faithful, if there be any, or by other sister churches, wipeth herself out the Lord's church-roll, and now ceaseth to be any longer the true church of Christ."

Robinson's argument thus becomes intensely personal in its bearing. Separation is not a matter of expediency or a plausible theory; it is a matter of personal obligation, involving personal sin, and comes into the determination of personal Christian character. Every Anglican communion is false; every Anglican communicant becomes involved in the sin of his sinful church. There are, indeed, personal graces in members of the Anglican church which deserve recognition; but Scripture "forbids communion not only in the evil works of wicked men but with their persons and commands a separation not only real but personal." Hence it is a personal sin to be present at the services of the Anglican state church, or to participate in prayer with them. No religious fellowship or fraternity can be recognized between Separatist and Anglican.

This position is no more radical than that which Robinson's predecessors had held, and his argument is far more free from extravagance and invective than theirs had been. It is not the logic of hatred, but the resolute attitude of a devoted reformer.

We pass now to Robinson's positive teaching concerning the church. It is a discussion of the Apostolic model rather than the development of a system of polity. He reads much of his own *a priori* notion into the passages on which he bases his arguments. But that was the common method of his opponents also ; it was the second decade of the seventeenth century and not the age of historical-critical exegesis.

Robinson traces the church from the Protevangelium in Eden to the Apostolic age, and draws this definition of it:

"A company consisting though but of two or three separated from the world, whether unchristian or anti-christian, and gathered into the name of Christ by a covenant made to walk in all the ways of God made known unto them, is a church and so hath the whole power of Christ."

The power for self-organization, and the choice and institution of officers, lies wholly within the body of associated believers, Robinson argues. Hence a body of believers so associated is in a true sense a church, although possessing no officers. It may also displace the officers whom it has made.

Against this was the argument of Bernard, representing the presbyterianizing Puritans: the officers are essential to the church ; they alone have the power to govern the congregation ; hence the whole power of Christ rests in the presbytery and the elders of the church. To this theory Robinson opposes a strange medley of polities ; the church is, in respect to Christ, a monarchy, in respect to the eldership, an aristocracy, in respect to the body, a popular state. Jesus is King over his church ; but he has communicated his power, jointly and severally, to the members of his church, each one of whom is made prophet, priest, and king. Thus theoretically Robinson is, like Browne, a defender of an ecclesiastical democracy.

But he comes now to consider that practical condition of affairs which arises under the organized operation of government. Then it becomes necessary for some, who are equal in rank, to be set over the others, in an office that is ministerial and not one of lordship. Hence arises the aristocratic element in

the polity of the true church, the presbytery. This presbytery the people are bound to obey; they are the true governors. But it is one thing for the officers to *govern* the church and another thing for them to *be* the church. It is impossible to say that the presbytery is the church. Nor is the office of ruling so appropriated to the elders that none may interfere in it; rather, the members are bound to see that the elders rule well. Neither is power committed to the elders immediately from and by Christ, but "mediately by Christ from the church." This, then, is the true church polity, "wherein all have equal power, and voice in the determining of things, some one or few going before the rest in guiding and directing them." The Parliament itself is an illustration of the organization of the true church.

The position outlined above, under whatever name it passes, is democracy. The principle of perfect equality and right in the corporate body, where an elective officer guides general deliberation and each member is jointly responsible for the officer's conduct, could not be more explicitly stated. But it was the time when Tudor absolutism was passing into its extravagant emphasis under the Stuart sovereigns. Democracy was a term in bad repute. It took more than a century for the distinction between anarchy and democracy to work itself clear. Bernard represented the common thought of his time when he called democracy "the nurse of confusion, the mother of schism, the breeder of contention."

Thus Robinson outlines a position which stands between Brownism and Barrowism; it breaks with the aristocracy of the latter, while it does not emphasize so radically the democracy of the former or insist, as Browne did, on the complete separation of church and state. Robinsonism is irenic and mediating in its spirit.

In the civil state, Robinson teaches, the ruling power is lord over the bodies and goods of his subject; his commands, even if unjust and unholy, must be passively obeyed, although active participation in the execution of such commands is forbidden. He grounds his position on Scripture. In relation to the church, kings and queens stand in the position of "nursing fathers and mothers," but not of "procreant parents." The magistrate can make or execute no law which shall force an unholy person to enter the church, or compel the church to receive such a per-

son. But that magistrates have some part in the activities of the church, apart from their position as its members, Robinson plainly maintains. They are to "repress public and notable idolatry," and provide that the Gospel, under the form of a right church order, be taught in their domains. He then adds most cautiously, "it may be also it is not unlawful for them, by some penalty or other, to provoke their subjects universally unto hearing [the Gospel thus preached] for their instruction and conversion; yea, to grant they may inflict the same upon them, if after due teaching, they offer themselves not unto the church."

He never departs from the idea that the church is a body composed of individuals voluntarily professing faith in Christ. They may be "provoked" to the hearing of the Gospel and union with the church; they can never be compelled to it. And yet, by admitting the possibility of the magistrates' use of penalty against the persistently unconverted, Robinson stands in the amazing position of opening the gate for the most intensely theocratic constitution of church and state.

We turn now to consider the most important of Robinson's controversies.

III. With Ames and others concerning Communion. 1611-1616.

William Ames of Norfolk, a student of Christ's College, Cambridge, was trained there under Perkins and was one year Robinson's junior. He became later a pronounced Puritan in England but was compelled to flee to Holland in 1610, during which year he was probably, together with Henry Jacob, in close communication with Robinson in Leyden. He became minister to the English Church at the Hague, was later a professor at Franeker, and died in 1633, as Pastor in Amsterdam. During all this time he was in close touch with Separatists, and evidently a personal friend of Robinson.

Evidently while Pastor at the Hague letters passed between him and Robinson, from which the positions mutually advocated by them become clear.

Ames holds that the bond of communion between the believer and Christ justifies full and perfect communion between all believers, irrespective of the church order under which they

may be. Hence the Separatists are wrong in denying both private and public communion with the members of the Anglican state church, who may be "visibly discerned" to have communion with Christ.

On the contrary Robinson maintained that communion does not necessarily flow from a discernment of personal relation to Christ; it is also a matter of external relation to a visible church order. There can be but one such church order that is right (*i. e.*, that according to the New Testament model), and this the Separatists find lacking in the Anglican state church. Hence they must deny all communion with Anglicans.

This is a reiteration of the arguments which Robinson had used against Bernard, and is in perfect agreement with the views of the Amsterdam congregation. This was in 1611.

But during the following year an abusive attack on the whole Separatist movement was put out by certain excommunicated members of the Amsterdam church. Among the arguments to prove that the Separatists were in error was a somewhat exaggerated use of their principle of utter separation, with which, we have seen, John Robinson agreed in 1611. To this, however, the latter replies in a part of the treatise on *Communion*, with this new proposition:

"We, who profess a separation from the English national, provincial, diocesan, and parochial church and churches, in the whole formal state and order thereof, may, notwithstanding, lawfully communicate in private prayer and other the like holy exercises (not performed in their church communion nor by their church power and ministry) with the godly among them, though remaining of infirmity members of the same [Anglican] church or churches, except some other extraordinary bar come in the way between them and us."

This new proposition Robinson defends on the ground that all external religious actions spring from one of the two sources, *faith* and *order*. Those actions which come under the category of faith may be called personal actions; those which fall in the category of order, church actions. The former, performed under the immediate impulse of personal faith, are private prayer, personal reading of the Scripture, profession of faith and confession of sins; the second, for the performance of which a church order is necessary in addition to personal faith, are the public commun-

ion and ministry of the church, the reception and rejection of members, the election or removal of ministers. Now actions of the first kind may and ought to be performed by all persons of holy life, jointly or severally, irrespective of the church order under which they may chance to be gathered; while actions which are performed under the distinct category of church order, require that the order be a true one. Hence, practically all communion between Separatists and Anglicans of a private nature is to be encouraged; all public communion, on the other hand, is wrong and to be forbidden. The further arguments for these positions Robinson carries out to considerable length and into details.

A new spirit pervades the whole discussion. The intensity of the polemic against Bernard is gone; the tone of party narrowness has become softened. Instead, Robinson argues here with a calmness and candor which is hardly to be found in any Separatist writing before this time. He does not stand defiantly against his opponents; but urges, rather, that his co-workers avoid the prejudices which their narrowness begets in their foes, by seeking to recognize the good things in those very opponents. He maintains that the fact that men are in a false church order does not prove that they are not God's children, the Separatists' brethren, with the common bond of the faith and spirit between them. He admits most candidly the force of Ames's and Bernard's arguments, which he had formerly disputed. And yet, with every argument from Scripture and reason that he can muster, he defends his thesis that all communion between Separatist and Anglican in the constitution of the church is wrong.

The steps by which Robinson reached this new ground lie, according to his own statement, clearly before us. He maintains that his general attitude at first was that separation from the Anglican church order only was necessary, and that he had come into opposition with Smyth on this account. But later, finding his brethren against him and desiring to maintain peace, he had remitted the force of his earlier view and even opposed it. But a more careful examination of the whole matter, in the light of the Word, had shown him the right of his earliest view, which he now fully formulates.

Here are the same forces at work on the development of Robinson that we have seen in his earlier life. A temper essen-

tially irenic and mediating is the background of the process. The weight of fellow opinion and the all-conclusive Scripture are the agencies which bring about the change. But the one supreme force here is the charitable, practical personality of the man. That nice distinction which he was enabled to draw from Paul's letter to the Colossians was the product of logic serving the interests of fraternity and practical peace. We see again that Robinson did not possess a mind closed and fixed within the bounds and dictates of pure reason. Personal qualities of the gentler, kindlier sort color and condition his speculation and practice.

Ames sought to lead his friend, who had yielded apparently to one-half the position of the former, to accept also the public communion of the Anglican Church. Robinson replied less at length in his *Manumission*. He does not yield in the least from the thesis of his former book. The acknowledgment, he maintains, of the right of private communion does not logically lead in the least degree to the repudiation of the separation. He defends this with practically the same arguments which he had used against Bernard. He adds, however, a new discussion of the authority of the bishops, in which he maintains that their peculiar authority is not civil, derived from the king, but is wholly ecclesiastical; for example, the Bishop of Norwich has his civil authority elsewhere and only an ecclesiastical authority in his diocese. Hence the Separatists are not guilty of treason in refusing to submit to the authority of the bishops. A bishop may, indeed, have and exercise civil authority as member of Parliament or justice of the peace, in which he is to be honored and obeyed, like all the magistrates of the king.

This indicates a considerable change in the view held concerning the episcopal office by both the prelatical party and Separatists. The former had at first claimed that the episcopal authority came from the king, and Cranmer thought it necessary to be reappointed at the accession of Edward VI. But Robinson shows here that the Anglican bishops had now generally come to claim also a right *de jure divino*. Ames defends the earlier idea, plainly under the influence of the partisan motive to charge the Separatists with treason. On the other hand, Robinson shows, for the Separatists, a clearer recognition of the legal aspect of the matter; he appeals to statutes,

to the authority of Chief Justice Coke, and differentiates episcopal functions with a new distinctness.

From this controversy we learn also that Robinson's congregation was living in a relation of public communion with the Reformed churches of Leyden. Robinson maintains, in defending this practice, that public communion in "things lawful" is right, and defends the formal prayer in the Reformed churches on the ground that it is not enforced upon the congregations.

This also was an advance on the Amsterdam practice, and another index of an enlarging view of church relations at Leyden.

But thus far, in spite of great changes, the essential grounds and practice of the separation remained unaltered. The question cannot fail to suggest itself, however, How elastic would the new principle of private and church actions be in its application? This question is answered by the consideration of two letters and a treatise which follow the controversy with Ames. They are not concerned with the introduction of any new principle, but with the administration and definition of an old one.

Henry Jacob, bearing the liberal policy of the Leyden pastor with him, had gathered a congregation in London, where, in immediate contact with the English state church and worship, a member of the new congregation was in the habit of attending Anglican services. The new congregation expelled her for it, but later received her back again on her promise to refrain from the practice. But then arose this difficulty: if the Anglican worship were idolatry, the member participating in it was an idolater, and her sin would be, by connivance, the same as the sin of the false church in its worship. In this strait they wrote to John Robinson for counsel. His answer is most striking: the action of the London church in receiving the member again was right; the member was no idolater; it would have been right to have received her again even if she should have continued her practice occasionally without neglect of the church where she held her membership.

Meantime the difficulty had reached Amsterdam, where a member was excommunicated for having attended the English parish church worship after having professed separation. Robinson's letter to them contains implicitly an approval of the excommunicated member's conduct.

To justify this new policy Robinson wrote a treatise on this proposition: "that the hearing of the Word of God preached by the ministers of the Church of England, able to open and apply the doctrines of faith by that church professed, is both lawful, and in cases necessary for all, of all sects or sorts of Christians, having opportunity and occasion of so doing, though sequestering themselves from all communion with the hierarchical order there established." In defending this at length he asserts that men must not lose the benefit of that which is good because it chances to be mingled with what is erroneous. The man who partakes of that which is lawful in the church order, therefore, does not uphold thereby the unlawful elements in that church. And hearing the Word preached is a matter of faith, not of order, and hence of private communion and not of public.

Thus John Robinson passed to the final position of his later years, which, for the whole history of Congregationalism, was epoch-making. The old principle of connivance at sin is retained, but so weakened in its application that it has practically lost force in the very point for which it was brought forward. The newer principle of personal and church action receives such a large interpretation, even from Scripture proofs, that it becomes almost lost. Nothing could be in sharper contrast with the invective and the insistence upon utter separation from the state church with which Robinson had opposed Bernard. The new position seems to have been appropriated at once by the Leyden church, upon which their pastor's personality was ineffaceably impressed. And thus the great policy of religious fraternity was won for the Separatists. It had not appeared before; it did not disappear afterward. It is the gift of the Leyden pastor to his church, and is the expression of his own personality. He reaches here the acme of his development.

IV. With John Yates concerning Lay-preaching. 1618.

The matter of lay-preaching was sure to arise in the Separatist congregations, because of their custom of allowing laymen to discuss religious matters in their services. It had formed a part of the general Anglican attack, and had been variously defended. Robinson himself had advocated "prophesying" — that is, in the terminology of the time, preaching of any sort by

laymen—in the controversy with Bernard. He simply states the same grounds more fully in the present discussion.

The sources of Robinson's argument here are Scripture and the Reformation doctrine of the Power of the Keys. He states the Separatist position clearly, but adds nothing distinctively new.

It is necessary at this point to subject the sources to a critical examination, for the present condition of the evidence concerning this work of Robinson seems to be chaotic and erroneous, owing to lack of careful study of the document itself.

There seems to be an utter lack of external evidence from contemporary writers as to the occasion of the controversy. The matter has been generally treated as follows:

Hanbury (*Historical Memorials*, i: 352) simply introduces extracts from *The Peoples' Plea* (which we will hereafter in this discussion designate P), giving the full title, *The People's Plea for the exercise of Peophecy against Mr. John Yates, his Monopoly*, but offering no suggestion regarding its relation to any other document.

Ashton notices the controversy in his *Memoir* (see Robinson's *Works*, i: xvii), saying that Robinson, when residing at Leyden, "hearing that Rev. Mr. Yates of that city [Norwich] had circulated a tract denouncing lay preaching, wrote a treatise in refutation." For this statement that P is a reply to a "tract" he offers no proof except a reference to *Works*, iii: 285-287 (the preface to P) from which, however, no such deduction is possible.

Ashton also says again (*Works*, iii: 283) "[Yates] wrote a treatise against 'Persons Prophesying out of office,' or what in modern times is designated as Lay-preaching. The arguments of Mr. Yates were copied out, and, when duly attested, were forwarded to Mr. Robinson by a person whom he designates by the initials of W. E." Ashton gives no references or proofs of this statement.

Dexter says nothing of Yates' work, but, on the strength of Hanbury's title for P, he inserts in the Bibliographical Collections of *Cong. as seen*, under the year 1617:

"J. Yates—*His Monopolie: Against persons prophesying out of office, etc.*" Dexter was unable to locate this book in any library, although he was an indefatigable worker and has generally succeeded in locating the books of his list somewhere.

Brown (*Pilgrim Fathers*, 115) says that Yates "had written

against 'Persons Propheying out of Office,' " but gives no proofs as to the nature of the writing.

The external evidence therefore as to the occasion of writing P is wholly indefinite.

The internal evidence gathers about the following points :

1. Robinson says : " The arguments in his [Yates'] writing (sent unto me by W. E. with his consent and that before the magistrate) I have set down word for word and answered " (p. 286). Now " writing " may mean a printed book. But it is hardly probable that the arguments of a printed and circulated book would have been copied out and sent to Robinson. We know that he had in his possession books by his opponents, *e. g.*, Hall's " large and learned volume " (286).

2. Yates' arguments are represented as scattered here and there in his " large discourse " (286). This word is indefinite in Robinson's usage, but would refer most naturally to a sermon or series of addresses.

3. Robinson styles his own work " An Answer to arguments laid down " by Yates, but mentions no book as containing them (285).

4. Yates has used personal arguments directed against Robinson, addressing him as " brother " (295, 304).

5. Yates' " writing " was in two parts, the first of which Robinson answers in 288-309, the latter, in 309-335. The first section contained a personal attack on Robinson ; the second answered Robinson's arguments for lay-preaching contained in *Justification*.

6. In answering the first part Robinson quotes the arguments of Yates often more extensively than his own reply to them. This he would hardly have done had he had a book before him, or been replying to a printed and circulated book. He sums up Bernard's arguments very concisely, *e. g.*, errors 6 and 8 in *Justification*.

7. The first section in Yates has a strongly oratorical style (especially 294). Robinson says (296): " If I should follow Mr. Yates in his course, I should rather write one sermon against another than bring an answer to an argument." This does not seem to be ironical, and would indicate that the first part was in the form of sermons.

8. In the second part is a passage which serves to clear up

somewhat the relation of *Justification*, of Yates' "writing" and of P. Robinson says: "I do quote next in my book Luke x. 1-9 [*i. e.*, in *Justification*, *Works*, ii: 247] which, for that W. E. omitteth and leaves out, Mr. Yates thanketh God," etc. Yates also shows by a sharp argument outlined in P 317 that he knows the counter arguments of *Justification*. Compare also P 333.

9. The second part is directed to one reader, who is the same W. E., as shown by the context. Yates is quoted by Robinson as writing: "But, says your author, compare this place," etc. (318). The place mentioned is Robinson's argument in (*Works*, ii: 247) *Justification*. "Your author" must therefore mean Robinson. W. E. is the party addressed.

From the above points we now venture the following hypothesis concerning the occasion of P:

The arguments of Robinson in *Justification* had made so strong an impression upon a certain man whose initials are W. E. that he made an abstract of them and asked his pastor, Mr. Yates, to reply. This was done, probably in the form of a sermon or sermons, notes of which, or the manuscript itself, W. E. obtained. But later Yates, coming to know Robinson's book personally, wrote more carefully and fully for W. E. his opinions on the controverted points. Undoubtedly both parties knew Robinson, the controversy gained perhaps some local fame in Norwich (see the address of P), and the certified manuscripts were sent to Robinson at Leyden. These were the materials that lay before him when he wrote P.

This hypothesis is in line with the custom of the time when perplexed laymen were accustomed to request pastors for a written opinion concerning doubtful points. See the case of Gifford in Hanbury, *Hist. Memorials*, i: 49.

Whether Yates ever put these arguments into the form of a book is very doubtful. Certainly Ashton is in error on this point, and Dexter's entry in his *Bibliographical Collections* should be either explained or erased.

V. With Thomas Helwys concerning Baptism.

This controversy is with the radical element coming from the Separatist ranks. It is not concerning the mode of baptism, but regarding its nature and subjects. As influencing later American practice, it is very important.

To fully understand this discussion it is necessary to cast a short preliminary glance at the history of the Gainsborough congregation after it reached Amsterdam in 1606. The pastor, John Smyth, came into conflict with the brethren there about 1608, owing to views concerning the use of the Bible in church services, and, early in 1609, becoming convinced that infant baptism was unscriptural, and made a church so practicing a false church, he and his sympathizers dissolved their congregation and formed a new one on the basis of believer's baptism. Smyth was, however, excommunicated soon after by the church thus formed, and its leaders became Thomas Helwys and John Murton. The congregation seems now to have become convinced generally that flight from persecution was wrong, and to remain in exile, cowardice. Hence, in 1611-1612, a majority of them returned to England, where they became the parent congregation of the English General Baptists. Helwys died in 1620, and his successor was Murton. Both these were defenders of Arminian doctrines as well as of believer's baptism.

Robinson defends his congregation from the charge of cowardice and sin in their flight and exile, chiefly on the ground of examples in the Old and New Testaments, and passes quickly to justify the retention of baptism received in the Anglican state church. Baptism, he argues, is the seal of the covenant of grace which presupposes faith and implies a covenant relation already entered upon. And this seal, though administered under a false order, does not thereby become false, but, by faith and the spirit, becomes sanctified to those who so receive it. Hence, the true baptism received in England is rightly retained by the Separatists.

But Robinson's important statements come in relation to the matter of infant baptism. His teaching on this point demands a more detailed consideration.

The characteristic point here is Robinson's treatment of the covenant. It is the mutual promise between God and man for the doing of certain things; in that of the Old Testament the children were included with the fathers; in the New, they are also included, for it is far more reasonable to include them in the covenant of grace and mercy than in that of law (Gal. 3: 10). Paul teaches that, if one of the parents be a believer, the children are holy; that is, with the holiness of the covenant

in which they are born. Children are thus comprehended in their parents as "branches in the roots." And infants thus saved are saved by the grace of Christ, and, he adds, "those that perish (though I desire, if such were the will of God, and so could gladly believe if the Scriptures taught it, that all were saved) do perish for that original guilt and corruption wherein they are conceived and born."

The thorough Calvinism of this teaching is at once apparent. Robinson's position is so important in the emphasis which it lays on the covenant that the results must be noticed. For John Robinson formulates here that opinion which ruled all the policy of the New England Colonies later. From it arose in the third generation that *via media* for those children of church members who, having been baptized in infancy, had experienced no religious "conversion" and hence were not, by Separatist theory, fit subjects for church membership; on the other hand, they had been the recipients of baptism. For them was established a "Half-way Covenant," the existence of which caused long and bitter agitation in New England. Robinson did not see the results which would be manifested in time from his teaching. A personal kindness and emphasis upon the covenant of grace led him to a conclusion in strange contrast with the severity of those positions which become apparent in the consideration of his doctrine in general.

VI. With John Murton concerning Calvinism. 1624.

Thus far we have observed from Robinson's controversies a development toward largeness and liberality of view, which is the product of a charitable, fraternal personality rather than of a perfectly logical mind. In the present controversy all this is changed.

The Baptist congregation under Helwys and Murton seems to have laid great emphasis on inner light and personal revelation, as the continental Anabaptists had done, and to have been thorough followers of Arminius. The latter position Robinson attacks in this controversy, his argument taking the form of an enthusiastic defense of the decrees of the Synod of Dort. These were the product of the deliberations of the Synod which met in Dort from Nov. 13, 1618, to May 9, 1619. They represent an overwhelming victory in the Synod for high Calvinism over the

teachings of Arminius and are the very crystallization of dogmatic inflexibility and positiveness. To the defence of this dogmatic system Robinson now comes with an unqualified approval. He accords utterly with the decrees of the Synod.

To display at length his theology is impossible at this point. He is a supralapsarian Calvinist. The inconsistency which he recognizes between the ideas of election and human freedom he does not seek to explain, except as he brings in two scholastic and subtle distinctions, which he handles but feebly.

In dogma, therefore, Robinson is not in the least an original thinker, but a literal follower of the theological system of Calvin, which had been sealed with the stamp of perfection and made inflexible at Dort. From the very first that we know of Robinson he fully accepted Calvin's dogmatic system; he gave the sanction of his *Catechism* to the teaching of Perkins, which was thoroughly Calvinistic; and at last, becoming all the while intenser in his assertions, he stands on the ground occupied by the Dort Synod. He goes to the very bounds of supralapsarianism, asserts the condemnation of non-elect infants, maintains the limitation of Christ's atonement to the elect, and seems mildly surprised because his opponents do not settle comfortably into a satisfied acceptance of his subtle distinctions and high mystery.

Here, then, is a perplexing phenomenon. In his controversies on polity we have found Robinson open, charitable, and progressing towards larger views which became epoch-making for the history of the movement. In dogma, we find him not merely inflexible, but becoming increasingly rigid. But the perplexing phenomenon does not involve a contradiction. We have shown, in the preceding number of the RECORD (pp. 158, 159), that this attitude is consistent in the character of a large-hearted reformer such as Robinson was. The very nature of his work necessitates that we allow him to be apparently illogical and inconsistent when his work is at issue. It is a repetition, on a smaller scale, of Luther at the Marburg Conference. To us it may seem a sign of narrowness; to him it was a right and consistent position.

OZORA S. DAVIS.

ARE OUR SEMINARIES MAINTAINING THE QUALITY OF OUR MINISTRY? *

In endeavoring to answer the question whether the theological seminaries of our order are maintaining the quality of our Congregational ministry, we are met at once by embarrassment if we attempt any very strict definition of what that "quality" is regarding the maintenance of which we inquire. So many gifts and graces of the Holy Spirit, which no seminary can bestow, however wise its instructors or extensive its curriculum, go to make up the equipment of a minister of the Lord Jesus Christ for his chosen work, that any categorical assertion that the ministers of one age are less used of God than those of another epoch is impossible. Yet we shall not be far wrong, I take it, if in our present discussion we regard the "quality" of the ministry of which we speak as its preparation for its work, judged by such intellectual, devotional, and spiritual training as the best thought of the age regards as desirable, and Christian men can give to their younger associates.

I shall not occupy your time with any argument to prove that such thoroughness of training for pastoral labor is valuable. A company of the sons of those Puritan founders, who planted the school on the soil where we now stand within five years of the rude beginnings of their settlement, and who laid, a year later, the foundations of a college designed expressly to perpetuate a learned ministry, can certainly be presumed to need no demonstration that, for the average man — however it may be with the occasional genius — the same rule holds in the service of God in the ministry that obtains in the service of his fellow-men as a teacher, a machinist, an engineer, or a physician, — that the road to largest usefulness is through the best attainable training. The existence of the seminaries which we represent — true offspring, every one of them, of our churches, and built up

* One of four addresses by representatives of the four Congregational seminaries of New England on themes appertaining to the relationship of the seminaries to the churches, delivered before the Congregational Club of Boston on March 22, 1897.

by the prayers, the gifts, the self-denials of three generations of Christian men and women — are testimony sufficient to the deep and abiding conviction of our Congregational fellowship as a whole that an educated ministry is the most efficient ministry for the advancement of the kingdom of God.

Looking at the question in this light, then, we ask, Are our seminaries maintaining the quality of the ministry?

At the risk of seeming contradiction, I shall answer "Yes" and "No." "Yes," as setting a standard of ministerial education and equipment, and as securing a high degree of approximation to that standard on the part of the more influential of our ministry in the leading positions of our denomination. "No," as regards the attainment of that standard by the ministry of our churches as a whole.

We will first glance at the negative side.

There can be no doubt that our present ministry has far less uniformly received what our age considers an adequate training — such a training as our seminaries aim to give — than the ministry of earlier periods of Congregational history obtained what then seemed a sufficient education for pastoral equipment. It is, perhaps, hardly a fair test to go back to those picked men of the first generation, the graduates of Cambridge and Oxford, who planted our churches and laid the foundations of our schools and colleges. Let us take, therefore, as a basis of comparison, the training characteristic of the ministry of the year 1760, as that of a normal period sufficiently subsequent to the great Whitefieldian revival to have had the results of that spiritual quickening enlisted in the service of the churches, and an epoch in every way typical of the state of eighteenth century Congregationalism. Of 530 churches, or gathered congregations about to become churches, of the Congregational order then in New England, some forty-nine were vacant, showing that the unfilled pulpit was then a problem, as it is now. In 481 of these churches, however, pastors were in active service. Now, what was the equipment of these men? Theological seminaries were yet to be. Students frequently read theology, it is true, with eminent pastors, or at their college after graduation; but the more systematic household theological instruction, like that given by Bellamy,

and Smalley, and Emmons, which preceded our modern theological seminaries, was, for the most part, still in the future. The colleges, founded primarily, as the charter of Yale expresses the intent, "for upholding & Propagating of the Christian Protestant Religion by a succession of Learned & Orthodox men," were still regarded as furnishing the requisite training for a well-equipped minister. And of the three colleges in sympathy with New England religious life, Harvard, Yale, and Princeton, four hundred and sixty-three of the 487 ministers in the service of our churches of 1760 were graduates. Three more pastors, at least, had their education in the universities of Scotland. Of the 258 Congregational ministers of Massachusetts, only eleven lacked the stamp of a college education, and in this small number were included several of the remote missionaries to the Indians and the pastors of some of the feeblers of the struggling communities of that period. Not more than four of the nineteen pastors then in Maine were without college training. Connecticut's 161 pastors were fully-educated men, with the exception of two. Regarding only one of the thirty-nine pastors of New Hampshire is there any question as to his having enjoyed college privileges, and the same is true of the ten ministers of our order in Rhode Island. That is to say, less than five per cent. of all the Congregational ministry of 1760 had missed the adequate training of the period in preparation for their office.

But let us come to more modern times. The careful statistician of our current "Year-Book" counts the removals from our ministry by death in the twenty-one years from the beginning of 1875 to the close of 1895 as seventeen hundred and thirty. The average ministerial service of those who then rested from their labors was nearly thirty-seven years. They represented, that is, not the training of to-day, but characteristically that of the two decades of 1838-1858 — now half a century and more ago. Of these seventeen hundred and thirty of our departed ministers, 488 were not college graduates and 493 were without seminary training. Instead of the less than five per cent. of comparatively imperfectly equipped ministers of 1760, more than twenty-eight per cent. of those who began their work between 1838 and 1858 were without even that limited training which

had been deemed desirable three-quarters of a century earlier; and more than twenty-nine per cent. lacked the education which the advancing demands of our own century had made to seem needful to the wisest judges in our churches.

Probably some of us will say to ourselves that the state of affairs just described was fifty years ago, and since then colleges of Congregational sympathies have been greatly multiplied, and our seminaries have been increased in numbers, and even more conspicuously in equipment, so that, surely, the showing must now be better. It is difficult, if not impossible, to ascertain the training of all our ministry of to-day. I have not attempted it; but a few straws show plainly the direction of the wind, and some statistics of easy access may indicate accurately enough the tendency of things with us at present. In the year 1894, for example, the graduates of our seminaries numbered one hundred and twenty-four, while those ordained to the Congregational ministry were counted at 234. That is to say, that at least forty-seven per cent. of those who entered the service of our churches in that year were without the full training of any Congregational seminary. Nor is the previous preparation what it should be of those now in our seminaries, who will, in their turn, make up that little more than one-half of the roll of those annually ordained, who have enjoyed a Congregational theological training. Of the 460 names enrolled in 1896 in our seminary catalogues, only 251 are those of graduates of any college, even in these days when Ohio has thirty-seven such founts of learning, or Illinois twenty-nine. Forty-five more have received a partial college training, while one hundred and sixty-four of the students now in our seminaries have never been connected with a college at all.

Nor is this the whole story of the present. If only a little more than one-half of those who enter our ministry through the doorway of Congregational ordination have received a Congregational seminary training, we remember that ordination is not the only way of entering the Congregational ministry. Our pulpits seem to possess a peculiar charm for many whose early pastorates were spent in other folds — Methodists largely, Baptists to some extent, and occasional members of other communions come to us; and in a short time are of us. Now, however true it may be

that many of these accessions are of men eminent for piety and moral worth, it cannot be claimed, I think, that in any considerable proportion of these cases the training of these immigrants has been comparable with that afforded by our Congregational seminaries.

How great the additions to our ministry of those who have not had the full advantage of our seminaries have been during the last decade, I am unable to state with full accuracy; but if, by a wholly unwarranted stretch of the imagination we can conceive of every member of every senior class of all our seminaries for the last twenty-one years as having graduated and been ordained to the Congregational ministry, there would, nevertheless, be 1,785 names added during this period and now on our ministerial rolls, some other explanation for whose presence there must be found than that of graduation from the regular course of a Congregational seminary. It is certainly casting as favorable a light as it is possible on the situation to conjecture that one-half of those added to the Congregational ministry in the last twenty years may have had, what we deem, in theory at least, an adequate training for its work.

Yet it would be a grave injustice to hold the seminaries responsible for this state of affairs. They have tried by every means in their power, by smoothing over the rough places of needy student life by pecuniary aid, by attractive curricula, by the services of distinguished lecturers, and, above all, by the generally recognized value of the education that they afford, to minister to the needs of our churches. But the churches themselves are primarily answerable. They have been over-ready — I speak now of those of standing and wealth, as well as of those churches whose poverty may be pleaded as their excuse — to regard thorough training as of relatively small importance compared with oratorical gifts and pleasing manners. And, most of all, our ordaining and installing councils are responsible; chiefly by reason of that easy good-nature which views the particular case under consideration as always, for some undefined reason, an exception to a general rule that is disagreeable to enforce. Brethren of the Congregational churches, the responsibility for this condition of things is primarily upon your shoulders, not on those of the seminaries; and the remedy is in your hands.

It must be evident, beyond need of our further demonstration at this time, that our seminaries have not maintained the quality of our ministry, if we mean by such maintenance that they have secured to the overwhelming majority of Congregational ministers the best training for their arduous service.

But have the seminaries really failed to maintain the standard of our ministerial ideals? Has their work, in any true sense, been wasted or useless? Not at all. No religious body can enjoy vigorous life without constant and increasing opportunities for its future leaders to draw the training and inspiration for their work from the best available instruction. The story of the denominations of our land which have, in times past, most positively rejected the thought of scholastic training as essential for ministerial usefulness, is one of increasing provision for ministerial education. A high conception of the preparation desirable for the minister is a constant stimulus to those whose early advantages have been limited, rather than a deterrent to strenuous effort for self-improvement. And our seminaries have been constantly graduating, since the beginning of the century, numbers of well-equipped men to take positions of leadership in our churches. They have sent into every considerable community where our churches are found, and into every ministerial association, those whose conceptions of ministerial equipment have been broad and thorough, whose opportunities for education have been extensive, and whose training has been many-sided and substantial. These seminary graduates have been as a leaven everywhere throughout our churches, maintaining the ideal of an ever-improving ministerial preparation. It was regarded as no impeachment of the value of the military training given to the graduates of West Point that many of their volunteer associates in the prosecution of our Civil War displayed an equal courage and conspicuous soldierly talent. Nor was it made the basis of any successful appeal to the government to diminish the high strenuousness of the curriculum of the West Point Academy that some men, not there instructed in the principles of military science, and, indeed, never much instructed in those principles anywhere, displayed striking abilities as planners of campaigns or leaders of soldiers in battle. So it has been with the graduates

of our seminaries. Their value in maintaining the quality and ideals of our pulpits has been incalculable, even though our ministry as a whole has not attained the training that its own best opinion regards as desirable.

Nor has the value of our seminaries to the ministry and to the churches been in any way measurable by the mere numbers of their graduates. The ideal of a seminary as a place of cloistered retirement, remote from the interests which engage the churches is an ideal that has never appealed to Congregationalism; however the charge of such aloofness may sometimes, in ignorance, have been made. What battles for doctrine, what zeal for missions, what interest in all that makes for the welfare of our churches, the names of Woods, Stuart, Taylor, Tyler, Pond, Finney, Fitch, Park, or Stearns — to speak only of those no longer in active service — call at once to mind! These men were not apart from the life of our churches; they were in it, and of it — none more so. And their influence was wide-extended and educative far beyond the walls of their class-rooms. Our honored historian,* who has just preceded me, has helped to mould the thought of many of our pastors and teachers, who have listened to his words in the halls of Yale Divinity School; yet the graduates of that seminary bear but a small proportion to the number of those throughout our ministry, and the ministry of other denominations as well, who recognize their debt to him for his broad, candid, clear, and generous presentations of the history of the Christian Church and the development of its doctrine. I must not trespass on the theme of my successor to-night, who will speak to you on the value of the seminaries to our churches as centers of learning; but I cannot fail, at least, to remind you of the educative influence, outside the seminary halls and class-rooms, of the men who have been in their professorial chairs.

Yet, it is not in scholarship alone that our seminaries have served to maintain the standard of the ministry. The conception that a seminary is a home of cloister-like seclusion was, a moment ago, alluded to as erroneous. Equally false is the opinion sometimes encountered, that a seminary is a place of mere intellectual

* Professor Fisher had spoken on "The Character of Theological Studies in our Seminaries at Present."

training, where scholastic interests exclude the spiritual development of the students. On the contrary, no centers of warmer spiritual life exist in our churches to-day than our seminaries. Where do we find a quicker response to all that is new and high and consecrated in methods for the advancement of the Redeemer's Kingdom than among their students? We do not need to go back to the birth of the American Board in mountain-girt Williamstown, or on the hilltop at Andover, or to the band which went forth from that same seminary in 1843 to shape the spiritual destinies of Iowa, for illustration of this leadership in consecrated endeavor. The great interests of foreign missions awaken no quicker response anywhere in our churches to-day than in our seminaries. Missionary privilege and obligation are to-day discussed by the students in our seminaries as nowhere else in our churches. Missionary history is studied with zeal, and missionary biography perused with eagerness not merely in connection with the prescribed labors of the class-room, but by voluntary associations of students. Nowhere beside will you find a keener interest in the so-called "sociological" problems of the broader application of the Gospel to the needs of men than in our seminaries to-day. Social settlements, organized charities, the problems of our poor, our criminals, and our defective classes engage the attention of our seminary students, and some comprehension of the questions involved therein is expected of every graduate from their classes. All of which illustrates the fact that our seminaries are wide-awake to all that interests our churches, and are doing their utmost to send forth a ministry true to the abiding principles of the Gospel, and able to apply those principles to the varied wants of our changing time.

Our seminaries are the creation of our churches, really, if not formally. To the churches they look for support; from the churches they draw the young life that they attempt to train for the Master's service; to the churches they send their graduates to continue the succession of our honorable ministry. That they have not more fully maintained the quality of the ministry, in the sense of giving to the vast majority of our pastors the thorough training which is generally recognized as desirable, is due, as has been pointed out, primarily to the failure of the churches

to insist on an adequate preparation as a necessity for their leaders in spiritual things. It is, indeed, an ominous token of danger, in an age wherein training is increasingly demanded as a prerequisite to entrance on all secular professions, and in a denomination historically preëminent for a learned ministry, that an ever-increasing proportion of the pastors of our churches are without thorough preparation for their work. But can any one conceive that the situation would have been bettered if our seminaries had not been, or, being, had lowered their standards? That the seminaries have held up so high an ideal of preparation for the ministry; that they have insisted upon viewing it as so serious and strenuous a calling; and that they have sent forth so many into our ministry possessed of a training somewhat commensurate with the claims of the pastoral office;— these are the things that have prevented the situation in which we find ourselves from becoming far worse than it is. In a general and rather indefinite way, the sympathy of the churches is with the seminaries now; but a more cordial coöperation is needed, and a more hearty appreciation of the necessary share of the churches in the work which the seminaries are attempting to do for them is required, if the seminaries are to better the present situation and maintain more adequately the quality of our whole ministry.

WILLISTON WALKER.

THE KINGDOM OF HEAVEN IN THE GOSPELS.

Introductory. At the outset it should be understood that this article restricts itself designedly to the Gospel material. No reference is herein contained to any conspectus, in either historical or systematic form, of the views attested in the Jewish literature of the times of Christ. No sketch is attempted of the outline or content of the Hebrew Messianic prophecy and faith. The later teaching in Apostolic epistle or apocalypse is, for the time, entirely postponed. It has been of resolute and deliberate purpose that attention has been undividedly fixed and concentrated upon the material distributed in the four canonical records of the life of Christ. Here is quite enough of solid substance to fill and pack the spaces of any single essay in all its parts. Indeed, after reduction and condensation have wrought their utmost efforts to abbreviate the fair development of the closely folded words of Christ, any single essay will abundantly overflow, as this is seen to do, in the closing list of themes and problems still waiting to be developed and resolved. But a far weightier reason ordains the utter consecration of this initial study to the records of the Incarnate Christ. In him and his deeds and words are found the finest and fullest utterance and evolution of our theme. In him appear the germ and norm, the substance and the sum of all its heavenly truth. In these disclosures, as in all disclosures beside, our Saviour is the Light of the world. Regulative, then, for every other phase and stage of human inquiry about the nature of this Messianic realm, are these pronouncements of its undoubted King. But further, the relative station of this theme within and amid the various contents of the Gospel account fully entitles it to a separate and most painstaking display. No one can traverse all the highways of our Saviour's thought as he projects the splendid, sweeping outlines of his majestic scheme, and escape the conviction that he is surveying a project and a programme of imperial range, a programme and a project whose gravity and grandeur are literally supreme. That these infinitely pregnant, prophetic utterances of Christ may be assembled and

rightly ranged together in solemn, splendid, and close array, to inspire and impress the living church of Christ, in a single revelation, and for a single brief review, though, indeed, a task to awe and overwhelm, is yet the task which this brief essay undertakes, and upon which has been lavished an unsparing expenditure of toil.

That there is call for such an exhibit as this endeavor designs is past all doubt. Allusions to the Kingdom of God in current speech are beyond enumeration. That unnumbered multitudes of those allusions pay scanty heed to its transcendent and profound significance is likewise past all controversy. This carelessness in Christian thought deserves rebuke. All possibility of misleading reference to this theme demands to be removed. Richly does the truth deserve, rightly does it demand, for weary centuries, as a former article has set forth, has it lacked, a disclosure precisely commensurate with the very words of the very Christ. Only thus, and never otherwise, can the painful prevalence or the continual peril of sad and wide divergence from the mind of Christ be overcome. That this supreme desideratum may be most surely and swiftly achieved, this paper has been prepared. In its perusal the reader should bear in mind these following facts: The treatment here pursued has no resemblance to the discursive sort. It makes no pretense to embody the orderly development or defense of some initial thesis or question of debate. It admits the introduction of no single theory or conjecture of any human mind as a rightful coefficient to determine ultimate truth. It is rather a catalogue and collation of results. It is the collected outcome of a strictly inductive study, in chronological course, of all the kingdom passages which our present Gospels contain. In this pursuit the strenuous resolve to discover, and correctly define, and rightly relate every integral ingredient of our Master's thought has been daily reinvigorated and renewed. Nothing has been favored not demonstrably in the great Teacher's intent. No item has been passed by which he has seemed to include. Every passage has been repeatedly dissected, reunited, and affiliated with the whole. Where problems have refused to resolve, the fact has been frankly declared. Throughout, the separate sections have been, in brief, so handled that any careful reader may

become readily aware of the content, the setting, the leading questions, and the final judgment in which this study results. The final, all-including summary at the end can best be estimated only after the special essays there announced have been presented for review. It is ventured as a tentative result. Whatever final form the last summation may come to take, these numerous, separate, antecedent resultants of study upon each of the several kingdom sections, distributed throughout the Gospel accounts, will of right finally demand and engage the chief attention and concern. In these successive kingdom passages, and nowhere else, by strict, inductive method, and in no other way, must the conflicts of opposing views about the Kingdom of God be ultimately set and struggled through. Precisely and fully what did our Lord intend to say in every case whenever the Heavenly Kingdom was his theme? This is the one decisive question to everywhere pursue. Responses must be in full accordance with his very words. Concurrence, likewise, among ourselves must be so attained. Such concord can be in no other way secured. An embodiment of our Saviour's truth that shall be exhaustive, exact, and free from all admixture of human alloy, appeals and demands to be no longer deferred. To this endeavor all students of the religious and social problems of our time cannot too soon or too imperatively be recalled. As a contribution to define and facilitate this task these following studies are proposed.

1. Unique in interest and expression for a student of the Kingdom of God in the Gospels is the charming cluster of angelic annunciations and human responses that form those sweet and stately antiphonies in the early pages of Matthew and Luke. The participants were Gabriel and the heavenly host, Zacharias and Elizabeth, Mary and Joseph, Simeon and Anna, the Magi and the Shepherds. Their theme was the glorious dominion of a coming king, in whose person and reign the prediction and faith and desire of ancient covenant and prophecy and psalm were to find their perfect and final culmination and crown. Briefly summarized, these utterances tell how Jesus, the son of a Jewish virgin by a divine generation, though born a frail and friendless subject of the Roman throne, has heavenly anointing and commission to administer forever and everywhere from the throne of

David, in justice, mercy, and omnipotent strength, full and final judgment upon the powerful and proud antagonists of his sway; and to bring light, glory, salvation, and peace unto all the humble and needy children of God; in fulfillment of the word and covenant and oath to Abraham, Israel, David, and all the prophets of old.

Specially noteworthy in this Messianic advent are the unparalleled fellowship of humble and inhospitable surroundings with a transcendent dignity and glory and might; the majestic sweep of the horizon lines, embracing all the peopled earth; and the unity, strenuousness, and continuity of the divine purpose, running and working through all the ages. Herein the gracious culture of the Hebrew faith attains a fruition that is ripe and full.

2. The final step in the transit from the old to the new in the unfolding of the Messianic plan was taken in the ministry of John the Baptist. In him, by warnings of wrath and death, rebukes of pride and sin, appeals for repentance and faith and a righteous life, promise of forgiveness and anointing by one to come, announcement of the near approach of the Kingdom of God, and by the baptism and presentation of the very Christ, the true reformer and friend and herald of the Messiah prepares the way, as foretold by ancient Hebrew seers, for the fully endued, anointed, and attested Son of God, to inaugurate the Kingdom of Heaven, by a work and message of mercy toward the believing, repentant, and needy, and of judgment and divine wrath upon the unbelieving and proud.

In this formal announcement the nature of the kingdom now to come, the time of its appearing, and its relation to the person and work of John, are the themes commanding chief attention. Of these three themes the last needs special treatment. But this discussion can best be undertaken only after all Christ's remarks about his forerunner have been gathered into view.

3. The temptation of Jesus, following upon the official introduction by John, immediately preceding his own public work, obeying the impulse of the Holy Ghost, and consisting in the resolute repulse of a strenuous onslaught by the Satanic head of the realm of sin upon the Messianic King, has special interest in this study by virtue of its disclosure of the natures and methods

found in the great opposing realms. The scene furnishes a plain display of Satanic wiles and a fine test of the character, attitude, and ideals of the head of the kingdom now about to come. It presents the Son of God on the threshold of his work, as founder of the Kingdom of Heaven, as repelling all Satanic appeals to resent the discipline of trouble, cater to a faithless popular curiosity, and establish an earthly dominion by forsaking God; and exhibiting instead an attitude towards God of patient endurance, perfect satisfaction, trust, reverence, obedience, and hope, thereby attaining the utter defeat of sin, and the ministration of angelic aid.

The patient submission, the peaceful trust, the instant scorn of magical or unholy aids, and the utter rout of Satan, clustering here at the gateway of the Messiah's public life, distinctly forecast the nature of the kingdom in the character of the king.

4. The teachings in the third chapter of John's Gospel are important to carefully observe by reason of their definite personal application to a particular man, Nicodemus, and also by reason of their having at the same time a wide general reference, first, to the class of which Nicodemus was a representative, and, second, to the world. The bearing of the burden of the conference upon the kingdom may be seen in the following summary:—

On the testimony of the Son of Man, whose heavenly origin and station secure him infallible and immediate knowledge, all men, being in *practice* wicked unbelievers, in *passion* lovers of darkness and haters of light, and in *condition* under doom to perish, while yet insensible of their condition and need, require to be mysteriously born of water and the Spirit from above, that they may become spiritual, and so, with a sense of their sin and need and doom, and with faith in the Son of God, they may, through the lifting up of the Son of Man, have, in the gift of eternal life, a knowledge of and entrance into the Kingdom of Heaven.

Or, sinful men require regeneration, that, with penitence and faith in the Son of God, they may enter the Kingdom of Heaven and so have eternal life.

The most significant features of this statement are the affirmations about the nature of the "world," as contrasted with the kingdom, the conditions of entrance into the kingdom, the nature

of the kingdom, the saving agency of the Holy Spirit, and the divine Son of Man, the involved mystery, and the allusions to Heaven.

5. As Jesus formally opened his public ministry in Galilee, we are told of one of the most important proclamations touching the kingdom that ever fell from his lips. In Mark i. 14, 15, he is said to have opened his proclamation of the Gospel by a summons to repentance and faith, inasmuch as the time was fulfilled and the Kingdom of God was near. In this word we are struck by two things:— the relation of this proclamation to the Galilean ministry at large, and the fact that Jesus himself announces the kingdom, not as *here*, but only as *near*. The latter of these two will be subject to remark later. The former demands present attention. The period of this Galilean work, anterior to the Sermon on the Mount, embraces dealings and teachings that may be summarized under statements about himself, his work, his varying manner, and the results, thus:—

Jesus, the Son of God and Son of Man, avows and demonstrates his Messianic endowment, appointment, and commission, in fulfillment of Prophetic and Mosaic Scripture, by boldly and yet modestly inaugurating his work in the announcement of the nearness of the Kingdom of Heaven, by summoning men to repentance and faith, by proclaiming forgiveness of sins, by extending help to all forms of need, and by ejecting demons, thereby securing a large popular following, and arousing a bitter and deadly hostility.

Particularly noteworthy is the fact that, while the form of announcement of the coming kingdom plainly betokens a theme familiar to all, the method of developing his work awakened fierce antagonism among leading and representative members of Jewish society. As between Jesus and his hearers there is here evidence of something in common, and something of conflict in their respective views of what the kingdom is. How all the activity of Jesus in this early northern ministry is related to the approaching kingdom can best be answered later.

6. The teachings about the kingdom in the Sermon on the Mount are not easily reduced to any brief and distinct formula. It is spoken of as the possession of the poor and persecuted and

obedient, and yet as an object of stated supplication and primary pursuit; as destined for the humblest, and yet as closed to all but those pre-eminently righteous; as in the present tenure of those who also inherit the earth, and yet as distinct and apparently diverse from earthly food and attire; as something that "is," as something to "come," and as something to be "entered." In nearly every reference in the discourse it seems to comprehend all that contributes to the full felicity of the saved; and yet the discourse nowhere furnishes full warrant for so full an affirmation. Exactly what the kingdom is, precisely what its coming is to be, is not distinctly told, though these are the two questions upon which we most eagerly and attentively seek for light. The feature upon which instruction is most explicit and full is the terms of membership, thus:— The Kingdom of Heaven is, and is to be, the gift and reward of all humble, forgiven, and forgiving souls who, despite all persecution, do all the words of Christ, keep all the commands of God, and seek its possession and desire its appearing with supreme devotion and continual prayer.

In other parts of the discourse and in other connections the conditions of divine favor are expressed in other and variant terms; but they after all impose nothing not included in the above summary.

Further questions that are raised and that must await further light are touching the relation of heaven and earth in the kingdom, of present and future, of possession and expectation, of merit and mercy, and of forgiveness and reward. The further teachings as to the content of the divine favor describe it as a holy and joyful fellowship with God and his children in abundant fullness of honor and life. But whether these elements also describe the content of the kingdom itself must be left for later more explicit teaching to decide.

7. The words of the Lord in connection with the healing of the centurion's slave in Matt. viii. 11, 12, though very few, are an exceeding help. They show that the Kingdom of Heaven is a place of light and of festal joy, into which shall come in the future from all quarters of the world for fellowship with Hebrew saints all who have the centurion's faith; and from which the unbelieving, though sons of the kingdom, shall go forth into darkness and sorrow and pain.

In this brief statement we see again that the Kingdom of Heaven was a common term; but also that the common conception of its sense was false. Noteworthy also are the processes of sifting and of assembling, the distinctness of the conception of the kingdom as a place, and the eminent significance of faith.

8. In Matt. xi. 11, 12, is a meager and ambiguous utterance about the kingdom, occasioned by the embassy from John and connected with the Saviour's reply. The questions which rise here are the relation of the Hebrew economy, including John, to the Kingdom of Heaven; the meaning of the seizure of the kingdom by force; and the connection of the whole with the reply sent to John. The Saviour's reply to the disciples of John consists of a report of his gracious and mighty work of life, health, deliverance, and good cheer on behalf of the poor, blind, deaf, lame, leprous, demoniac, and dead, with a caution against taking offense. Herein the Saviour presents himself as ever and only bowing down among the lowly to lift them up, and as liable thereby to offend the proud. The bearing of this response, disclosing, as it does, the nature and quality of all the Master's work, upon the violent acquisition of the Kingdom of God, of which assertion is made in the immediate context, seems to suggest the Saviour's estimate of the contrast between the immediate and strenuous eagerness of needy and sin-sick souls to grasp his proffers of health and peace with the unmoved and indolent disdain with which his mercy was met by the self-righteous and proud. The hunger-struck would seize with violent and eager haste what the sated and self-satisfied soul would decline and despise. Thus these words bear, not so much upon the nature of the kingdom, as upon terms of entrance or membership.

As to the relation of John and the prophets to the Kingdom of Heaven, the numerous temporal terms in the whole passage seem to indicate that the paramount feature in the Saviour's mind is that of time. In all their ministry neither the kingdom nor the king had yet appeared. Now, in the coming of Christ, their era closes and the new begins. The night has passed and the dawn is brightening into day. John transcends the prophets as the early dawn surpasses night. But John in turn is eclipsed by Christ. The Christ inaugurates the kingdom, as the sun brings

in the day. Thus John's light pales, while the glory of Christ in his kingdom is heightened with a continual increase.

Thus this passage tells us that the Kingdom of Heaven emerges first in Christ, and that only lowly souls partake its bliss.

9. In Luke viii. 1, 2, we are told of a second tour of the Galilean towns in which the theme of the Lord's announcement is again said to be the good tidings of the Kingdom of God. Aside from the Parables, which may be fairly embraced within this period, the Gospel records make mention of three references to the kingdom by Jesus during this tour, viz.: in Luke xi. 20, xii. 31 and 32. Of these three allusions the last two merely mention the kingdom as worthily commanding supreme attention and desire, and as the free gift of the Heavenly Father to the followers of Christ. The remarks in Luke xi. 20, with the context, present a passage of commanding importance, though extremely difficult of certain elucidation. They embody Jesus' reply to the blasphemous charge by the scribes that his ejection of demons was due to a confederacy with the head of the demoniac realm. This reply contains, among other items, these three:—the ejection of demons by Christ in evidence of the overthrow of Satan, the contributing agency of the Holy Ghost, and the disclosure hereby of the near presence of the Kingdom of God. The question here paramount in interest and importance is as to the precise purport of *ἐφθασεν*. Does it declare that the kingdom is immediately impending, soon to appear, or plainly apparent, actually here? New Testament usage declares for the latter sense, most distinctly in II Cor. x. 14, and in I Thess. ii. 16. But further, does the term declare the kingdom completely established, fully come, or only completely certified and assured by evidence of essential and initial signs foretokening the nature and certainty of its perfected sway? This question must be held for final reply until light is gathered from all the Gospel teachings about the "coming." But whichever conclusion results, the evincing sign, upon which the Saviour's utterance wholly turns, must not be overlooked. The ejection of demons by the energy of the Spirit of God discloses that the kingdom is here. The overthrow of Satan and the operation therein of the Holy Ghost must be counted in, then, as essential integers in any full description of the King-

dom of God. Nor should the bearing here of the temptation in the wilderness, into which he was led by the Holy Ghost, and from which he emerged triumphant and unscathed, with its unique and almost unparalleled significance for this study, be overlooked, or underrated.

10. The Saviour's teaching in parables by the sea, replete, as it is, with instruction upon our theme, may properly be reckoned as the fruit and culmination of the influences operating through this second Galilean tour. Copious streams of peasant life, unstopped and set in motion during this circuit among their homes, now flowed about his presence by the sea and eagerly sought to touch the boat in which the Master sat, while he conversed with such wonderful simplicity and originality and charm about the Kingdom of Heaven.

Preliminary remarks deserve to be made about this form of teaching. It was designedly esoteric. It dealt with mysteries. It involved a judicial concealment of the interior purport of his message from those without, by reason of their sinful insensibility to his truth; and a gracious unveiling and elucidation thereof to such as had eyes to see and ears to hear. This fact registers a fatal and widespread misapprehension of the tenor of Christ's instruction about the Kingdom of God. Hence, accurately and decisively to appreciate the Saviour's thought upon this theme, we must study, not his "times," but these, his parables. But we must again remind ourselves in our examination of these exquisite symbols of his truth, that they deal with mysteries, and that to most of them no exposition is attached.

(a) The parable of the sower presents three pre-eminent themes:— the seed, the soil, and the harvest, lodging the emphasis upon the second. It says that the seed, which is the "word of the kingdom," or "word of God," though snatched away from mistaken and unbelieving hearts by Satan, though failing to endure resultant afflictions in fickle, shallow, and irresolute souls, though choked in others by this world's anxiety, deceit, pleasure, and wealth — when understood, believed, and firmly held in honest and good hearts, secures salvation and fruit.

In this figure it is plain that the chief concern is with the human conditions upon which the kingdom's life depends, though

the activity of Satan in antagonism to the kingdom, and the contrast of the kingdom and "this world" are not to be overlooked.

(b) In the symbol of the wheat and tares the Saviour proclaims that at the consummation of this aeon the lawless children of the Devil and the righteous children of the Kingdom of Heaven, who have hitherto mixed in the Kingdom of Christ, will be separated by the angels of the Son of Man, the former to be cast into the torment of fire, the latter to shine as the sun in the Kingdom of the Father.

Simple and plain as this utterance seems, its grasp and scope are positively stupendous. Its period traverses an entire aeon. Its arena embraces an entire universe. Its actors hail from all the realms of moral being known to man. Its ethical ideals, endeavors, and culminations are as comprehensive and startlingly unlike as it is possible for intelligence to conceive. In reality it is a universal philosophy of universal history in matchless epitome.

Specially noteworthy for this study are the chief actors,—Christ, and the Devil; the chief qualities,—lawlessness, and righteousness; and the chief and culminating event,—the judgment, with its divine allotments at the end. Also, the mention of a Kingdom of Christ, of Heaven, and of the Father. Are they in every particular the same? Also, the fact that the "seed," which in the former parable was the "word" is in this the "children" of the kingdom.

(c) The four following parables have come to us without a key. In the illustration of the mysterious growth, preserved to us by Mark, every element is uncertain or ambiguous. The prime emphasis, every way, seems to be upon the *growth*, spontaneous, mysterious, hidden, transcendent, non-human, divine. Man does not cause it, he does not aid it, he cannot even understand it. The *mystery*, thus, is also an essential feature. The whole, then, may be summarized thus:—

The consummation of the Kingdom of God is attained in a mysterious and superhuman way.

(d) In a statement of the import of the parable of the mustard seed much definite assertion is venturesome. The parable affords for topics of study the minute seed, the developing growth, and

the sturdy wide-spreading branches of the full-grown plant; possibly also the nesting birds. The point of the parable does not seem to be in the seed alone, nor alone in the ripening plant, nor merely in the growth as growth; but rather in the extent of the contrast between the small, particular seed and the fully unfolded plant. An infinitesimal thing may in the end attain a commanding stateliness and strength.

Thus understood the parable declares that the Kingdom of Heaven, though inconsiderable now, will in the end stand forth in a consummate majesty.

That the process of growth should also find place in the lesson derived is quite possible, though quite unlikely. The gathering of the birds is most probably a mere subordinate touch, designed to enhance the impression of the contrast between seed and tree.

(e) In the parable of the leaven, with its three elements of meal, the leaven, and the change, we have in essentials problems seemingly quite similar to those in the parable of the mustard seed. Possibly the nature of the leaven may lead one to say that the eminent feature in both is not the extent of the growth (in the mustard), nor of decay (in the meal), but only of *change*. Another inquiry arises from the nature of the leaven. Does it signify change in the form of decay, or change in the interests of life? In either case the *extent* of the change is a difficult fact to correlate. It seems, therefore, almost necessary to conclude that in this symbol neither the nature nor the extent of the change, but merely the change as change, is the feature designed by Christ to attract our eye. Thus read its teachings would say that the Kingdom of Heaven is a pervasive, transforming force. At best it is a blind parable, not easy to correlate with the others of the group, and to be led into a final summary only in the light of teachings more certain and precise.

(f) In the two parables of the treasure and the pearl the chief feature is plainly the *value*. The chief distinction lies as clearly in the manner of the finding,—in the one case, by chance and with surprise; in the other case, by conscious and earnest search. The further elements of value, joy, and cost are common to both. The contrasted elements of surprised discovery and resolute quest are very suggestive. In one case an invaluable prize, gath-

ered and treasured without any effort or thought on the finder's part, is of a sudden unexpectedly disclosed to his eye. In the other case he is persistently and consciously seeking for the prize which he ultimately finds, though in this case also the pearl is not in any sense a product of his skill. It also is found, perfect and entire, the finished product of a skill transcending his power or ken. The teachings of the two may thus be properly merged into one:—

The Kingdom of Heaven is a finished and perfect prize of unequalled beauty and worth, deserving most diligent quest, obtainable only at supreme cost, and a source of supreme and un-failing satisfaction and joy.

(g) In the parable of the net, with which this series comes to a close, we have again a key. The constituent features are the net, the cast, the haul, the selection of the good, the rejection of the bad, the angels, the torment, and the end. The culminating feature here is clearly the final discrimination. In the body of the parable proper there is distinct statement of a diverse quality and a two-fold destiny, the mention of each being equally evident and pronounced. But in the appended key the mention is confined to one, thus:—

In the Kingdom of Heaven at the consummation of this aeon the angels shall separate the wicked from the righteous, and cast them into the torment of fire.

In this parable it is unmistakable that the judgment and doom of the evil constitute the commanding theme. Noteworthy also are the date, the moral qualities, and the definite articles, "the" lake, and fire, and weeping, and gnashing.

(h) A comparative study of the outstanding features of these exquisite symbols of the kingdom, with a view to their mutual adjustment into a final harmonious whole, will make any student pause. The group, taken entire, displays a perplexing congeries. The various illustrations present an area into which one enters, as in the tares; an object which one may take in hand, as the treasure and pearl; an influence or force or transforming power, as the leaven and the living seed; as perfect and ready to hand, like the finished pearl; a development and change, like the seed in fertile soil; an activity, present and current, like the seed pro-

ducing sixty-fold; an activity, future and final, like the judgment in the tares and the net; conditions that seem solely human, like the allusions to righteous and wicked; conditions that appear purely divine, like the mysterious growth and perfect pearl; a Kingdom of the Son of Man, in which for a time are found the children of the evil one; and a Kingdom of the Father, in which only the righteous and glorified shall ever have place.

The various distinct and constant coefficients for which place must be made in a final summary are the various agencies, God, Christ, Satan, angels, and men; the various qualities, good and bad, righteous and lawless, evil and honest; the various activities, hostile or coöperative, on the part of Satan, angels, and men, and the salvation and judgment on the part of God and the Messianic King; the period and process of transformation and change; and the date and act of perfect consummation at the end. The final word upon all these themes will be possible only after the survey of the Gospel material is complete.

11. Luke ix. 57-62 presents to us a problem that comes near to being the most baffling in all the series of questions connected with the study of the Kingdom of Heaven, viz.: its relation to "this world." Two men are introduced here who purpose to follow Christ, the one by Christ's call, the other as a volunteer, *after* they have attended to certain home duties, the one his father's burial, the other some disposition of business affairs. In each case the Master seems to disapprove the desire, and this in such a way as to *seem* to declare the kingdom and these worldly interests not only diverse, but even wholly incongruous. This relationship of the two is the one and only question of this passage. Nothing is said of the nature of the kingdom. In studying this problem it may be premised that possibly the teaching here is in no sense general. It may have been designed for these two men alone, and even for these two men only in this particular crisis of their lives. In that case all will be readily understood. If, however, it is judged that we have here an intimation of a general rule, then there rises the general problem of the relation of the kingdom to this world's affairs, a problem that requires to be made the subject of a special essay later.

12. In Matt. ix. 35 we are apprised of a third tour of the

Galilean towns, during which, again, the Kingdom of Heaven is spoken of as the prevailing theme. In the period of this tour the only explicit tidings of the kingdom which are preserved to us connect with his words in commissioning the twelve. And in this charge the only specific utterance upon our theme is the direction, according to Luke, to "announce" the kingdom, and according to Matthew, to "announce" the kingdom as "near." In the same discourse the disciples are told that they will not "end" their tour of the cities of Israel "until the Son of Man come." Precisely what is meant by the "nearness" of the kingdom, and also by the "coming" of the Son of Man, and how the two are related in the intention of Christ and in the understanding of the twelve we are not distinctly told. Judgment hereupon can be best ventured only at the end of this Gospel study. Two distinct and difficult questions appeal to us for answer: How is it that the kingdom can still, in this third tour of Galilee, be heralded only as "near"? And in what sense can the Son of Man, who is already at the opening of this tour evidently here, be still spoken of as yet to "come"?

But, further, we are to note that the announcement of the kingdom was to be the prevailing theme. The sum of what they were directed to say and do, therefore, may illumine our study. This total proclamation and activity summarizes as follows:—

The twelve are equipped, emboldened, and commissioned to meet the need and antagonism of men by announcing to loving believers, with greetings of peace, miracles of healing, and promise of rewarding honor and life, that the Kingdom of Heaven is at hand; and by predicting for rejectors of their persons and word a final doom of disgrace and death.

Questions that arise here are the relation of *present* healing and peace to *future* honor and life in the kingdom; the relation of "reward" and "gift"; and the bearing of the mass of opposition, indicated in the hatred of "all" men.

13. The confession of Peter, recorded in Matt. xvi. 13-20, stands somewhere about midway in the transit from the summit of popular favor, reached in the feeding of the five thousand, to the final departure from Galilee for the cross. The full sense of his allusion to the kingdom is best gathered from the following summary:—

Jesus, the anointed Son of God, after eliciting from the divinely instructed Peter a confession of faith in his divine nature and Messianic office, declares him the blessed foundation of his impregnable church, and vests him with the authority and the heavenly ratification of the keys of the Kingdom of Heaven.

Chiefly notable herein are the clear distinction and the close relation of "heaven" and "earth," the preëminence of Christ, the investment of Peter, the bearing of the confession, the impotent onslaughts from Hades, and the close sequence of his allusions to his death and resurrection. Various teachings, only suggested here, must wait for full authority upon other passages, though the inference here that the Kingdom of Heaven is somewhat "*in heaven*" is almost irresistible, while yet essential activities of the kingdom are delegated to earthly authority.

14. Peculiarly striking, by virtue of content and context, are the words of Christ six (eight, Luke) days before the transfiguration, as found in each of the three synoptists. In close connection with most impressive words about his own death and resurrection and future coming in glory, and the glory of the Father and the angels for judgment, and about the value of the human soul, the danger of its ruin, and the need of utter self-denial and discipleship of Christ, he announces that some of his disciples shall not die till they see the Kingdom of God (Luke), the Son of Man coming in his kingdom (Matt.), the Kingdom of God fully come (perfect) in power (Mark).

The most notable element here is again the reference to a "coming" both of the Kingdom of God and of the Son of Man in his kingdom as still *future*, though this future is distinctly said to be near at hand. Two questions rise. When in the lifetime of any of the disciples was this in any sense fulfilled? And was this early coming identical with the "coming of the Son of Man in glory," mentioned in the preceding context? This problem also calls for a special chapter, correlating all Gospel intimations about the "coming" of the kingdom and of the Son of Man.

15. In Matt. xviii. 1-5 is presented a scene embodying instruction upon the conditions of entering or attaining dignity in the kingdom. These are said to be transformation into childlikeness and humility and lowliest service of all. In a word it teaches

that the Kingdom of Heaven can be entered only by persons of sincere lowliness and love.

It should not be overlooked that "receiving" Christ seems in this and its parallel passages to be an alternative term equivalent to "entering the kingdom."

16. In close context with the last passage is the teaching in Mark ix. 42-50 that it is better to enter the Kingdom of God maimed than to enter Gehenna whole. This, again, is a matter of conditions, though of the negative class. Any hindrance to entering the kingdom, at whatever cost, must be removed.

Two matters are to be marked in this passage. The alternative issues of human life are the Kingdom of God and Gehenna. And entrance into "life" is in this passage an undoubted equivalent for entering the kingdom.

17. Matt. xviii. 23-35 gives us another parable that is indeed hardly a parable, its purport is so clear. The sum is as follows:—

By a very forcible illustration Christ shows that any one seeking forgiveness of his Heavenly Father for enormous iniquity must himself show forgiveness toward his fellow-sinner for any personal offense. Again, a matter of conditions. Such is the Kingdom of Heaven. But the further teaching seems certainly involved that obtaining divine forgiveness is equivalent to entering the kingdom.

18. The teachings about the kingdom in the mission of the seventy are very like those in the mission of the twelve, except for the very essential difference in date and the consequent variation in setting and in relation to events in the experience of the Lord. The appointment and activity of the seventy connect immediately and impressively with the final progress to the cross. It involved resolution and insight and skill sufficient to thread and order a way among jealous, self-righteous, and mighty contemners and detractors of his aim through to perfect consummation of his work in the redemptive passion of the cross and the gracious enthronement in glory and life. With set face and resolute heart, and imperial, inflexible will he overbore and outgeneraled all authorities and powers and forced the issue of his life at the place and period of his choice. With this in view he conceived and conducted this mission of the seventy in which they heralded again,

as in the mission of the twelve, the near approach of the Kingdom of God. The other questions here are essentially the same as those in the mission of the twelve.

19. To the inquiry in Luke xiii. 23 whether the saved are "few," Jesus replies:—

The Kingdom of God will receive into a saved state of festal fellowship all earnest seekers of its bliss who urgently strive to enter its narrow gate; and will exclude into a state of bitter torment all negligent and self-confident souls who work unrighteousness.

Again, a matter of conditions. Additional elements here are the equivalence of "entering the kingdom" and "being saved"; the clear conception of the kingdom as an area; the festal element; and the element of judgment.

20. Similar to the last passage is the sum of the parable in Luke xiv. 15-24. Both passages are a vigorous blow at Phariseeism. In the one here cited Christ responds to the careless beatitude of a fellow-guest upon any who eat bread in the Kingdom of God by a parable, showing that these festal joys will be shared, not by those first called and boastfully anticipating its honors, on account of their pride and selfish worldliness, but by those of acknowledged humility and need.

21. Very similar, again, to this is the passage in Luke xvi. 14-17, where thoughts and expressions occur like those in Matt. xi. concerning John and the seizure of the kingdom since his day by force. It is a matter of conditions, and may be stated thus:—The self-righteous are an abomination to God. But the Kingdom of God is gained by such as, from a humble sense of need and penitent sense of sin, strive to enter therein. This elucidation is mostly a matter of inference, and may be wrong. But no other seems sufficient.

22. Hardly any passage is more frequently upon the lips of men discoursing of the Kingdom of God than Luke xvii. 20, 21. The essential topics for our study are the nature of the Pharisee's inquiry; the sense of the term "observation"; the sense of the clause "among you"; and the relation of these two verses to the following paragraph.

The inquiry hailed from men whose antagonism to Christ was

open, persistent, and fierce. They were in no accord with his mission and endeavor. The kingdom which he announced they disdained to enter or seek. The allusion in his reply to their "observation" was a thrust which makes plain disclosure of their unfriendly spirit. Its reference is not at all to an honest search, but to the hostile and secret pursuit and observation of "spies." Never to such attention would the Kingdom of God come clear. The true signs of its presence in the tidings of grace for the humble, and its verdicts of judgment upon the self-righteous, though continually apparent in their very midst, they mistake and overlook. This seems the gist of his reply to the Pharisees.

Then, however, he turns to his followers and discourses upon the false and true signs of the future "day" and "coming" of the Son of Man. In the mind of the Master the connection of these replies seems vital and sure. The whole, vv. 20-27, would then summarize as follows:—

The coming of the Kingdom of God, tokens of which are already at hand, far from corresponding with the earthly anticipations of hostile Pharisaic spies, will, after an interval of busy life for the world, suffering for Christ, painful delay for his followers, and many false alarms, be a plain, sudden, final, and brilliant revelation of the Son of Man, involving immediate destiny of salvation and life for the self-denying, and immediate doom for those who love themselves.

The chief inquiries here are as to the identity of the coming of the kingdom and the coming of the Son of Man; the sense in which the kingdom is said to be "among" the Pharisees; the relation of this presence of the kingdom to the postponement of the day of the Son of Man until some period subsequent to his passion; the assertion of prevailing misapprehension about the coming; and the relation of this passage to Matt. xii. 28. All turns here upon the full meaning of the "coming," upon which final judgment is deferred until the matter is carefully treated in a special essay.

23. Attached to the teachings about marriage, divorce, and adultery, in Matt. xix. 3-9, is a statement about the kingdom to the effect that its conditions of entrance involve that adultery should be avoided, even if it involves the estate of the eunuch.

This paragraph is of doubtful interpretation. It may be merely a statement of fact as to the judgment and practice of certain exceptional men. Indeed it is that. But whether it is designed by the Master to convey his own judgment is uncertain, though he seems to view it with approbation. In any case and at most, it is merely a statement of negative, though severe, conditions. Thus viewed, the problem about abstention from marriage is involved, and hence requires no special discussion.

24. When the Lord receives and blesses the little children, as stated in Mark x. 13-16, he declares that the Kingdom of Heaven belongs to little children, and is entered only by the childlike.

This is another teaching about conditions. The chief problem is to decide just what childlikeness involves in an adult. Humility, obedience, trust, sincerity are qualities that suggest themselves. This matter is best decided only after an exhaustive study of the conditions. It is notable here how the children *have*, the childlike *receive*, and also *enter* the kingdom, all of which raises curious questions about its nature. It seems to be an area entered; and it seems to be a possession taken in hand.

25. The scene with the rich young man, presented by all the synoptists, is one of the most valuable in all the Gospel records. It records a discussion over the conditions of attaining eternal life, and is occasioned by a moral youth's declining to accept the blessing at cost of the partition of all his property among the poor and enrollment among the followers of Christ. Among the elements of the discussion the goal sought is exhibited with unusual fullness and variety. It is termed "eternal life," something "in the world to come," "being saved," "treasure in heaven," "the Kingdom of God," and, in the case of the disciples, authority to judge. And, what is of special moment to observe, these terms seem to be either elements in or alternative descriptions of the Kingdom of Heaven. If this is true, we find here an answer to many questions not definitely pronounced upon in other passages as to the nature or content of the kingdom.

The other element of paramount significance here is the exhibit it makes of conditions. They are very sweeping and severe, involving the recognition of our fellow-man in matters of purity, property, life, truth, and station, to the extent of utter self-denial

and love, coupled with supreme love for Christ and his Gospel and reign. Impressively related to this in the conference between Christ and his disciples is their response of despair over the impotency of all men to meet these rigorous rules, and the Saviour's allusion to the adequate assistance of God.

It can all be formulated thus, forming one of the fullest and most precise outlines anywhere possible to find:—

The heavenly treasure of salvation unto eternal life in the Kingdom of God in the world to come, with a hundred-fold of earthly treasure in the present time, may be gained by all, even the last in station and hope, on condition of leaving, for love of Christ and by the aid of God, all earthly possessions in utter denial of self and love for fellow-man.

Further matters demanding not to be overlooked are the sharp distinction made between heaven and earth, and between this and the coming aeon; the closely related allusion to a regeneration, and to a session of the Son of Man upon a throne of judgment.

26. In inseparable sequence upon the latter passage is the parable in Matt. xx. 1-16 of the laborers in the vineyard. The nerve of the parable lies in the jealous protest of persons who have earned a full day's wage against equal payment of those who have earned only the wage of an hour. It is the old problem of conditions, whether merit or grace. Christ teaches that in the Kingdom of Heaven the first are last, the last first. That is, on the basis of earnings and due the full day laborer stands "first," and the hour laborer "last"; but on the grounds of gratuity and grace the hour laborer stands "first," and the day laborer "last."

The whole therefore places the kingdom upon the platform of *gratuity*, not of *due* — another most telling thrust at Phariseism.

27. Still again, in the remarks of Jesus upon the request from the family of Zebedee for prime honors in the kingdom, the discourse turns upon conditions. Particularly noteworthy is the Saviour's subversion, not the development, of the ordinary and prevalent habit and tendency of men. The sum is this:—

In the Kingdom of Heaven grandeur and primacy accrue to such as exhibit a self-denial and lowliness and love like Christ.

28. The parable in Luke xix. 11-27 was occasioned by the anticipation of the people that, in his drawing near to Jerusalem in his impressive, formal progress, the Kingdom of God was soon and suddenly to appear. To correct this he affirms the following:—

After a period of forbearance, probation, and delay, because of the absence of the king in a far land to receive his dominion to himself, the Kingdom of God shall be revealed and established under his hand, in rewarding his good and faithful and fruitful servants with favor, honor, and power; and in devoting the faithless and rebellious to utter loss and death.

The striking features here, both apparently made so by distinct intent, are the distant location and the future appearing of the kingdom. Important, also, are the implication that the appearing of the kingdom in the return of the king will be a final culmination of present history; and this in the forms of judgment and reward.

29. In the scene of the triumphal entry the salutations of the welcoming throngs include allusions possibly bearing upon the theme in hand. Those allusions are not from the lips of Christ. They are the utterances of Jews, trained and inspired by Hebrew covenant and prophecy and song. It is fairly questionable whether they deserve a place in this study. They summarize thus:—

In fulfillment of prophetic Scripture, Jesus concludes his impressive progress through the land and solemnizes the day of Jerusalem's visitation and peace by entering the holy city amid royal formalities and Messianic salutations as King of Israel, Son of David, and Vicar of the Heavenly King.

At least here is a full and formal assertion of Messianic rank and proffer of Messianic aid, met, on the part of Jewish leaders, with a brusque and blind refusal and scorn.

30. In the parable of the two sons sent into the vineyard to work, Matt. xxi. 28-32, explained as it is by a key, the Lord affirms, with allusions to rejection of righteousness in impenitence and unbelief, and to believing publicans and harlots, that the Kingdom of God is for converted sinners, not for backsliders from the truth.

31. The parable of the wicked husbandmen combines an unusual fullness of instruction with unique perplexities. It brings us light regarding a prolonged absence of the king, and an ultimate return to judgment. But it raises questions about a previous possession, wicked neglect, judicial withdrawal, and new allotment, which are extremely hard to solve. It also seems to confuse the nature and significance of the conditions, in lodging its possession with those who yield no fruits, and reinvesting it with those in whom conditions ("fruits") are yet to appear. If the "gift" of the kingdom may be interpreted as an entitling, most would come clear. The parable asserts that:—

The Kingdom of God will be taken away from those who selfishly withhold its fruits, despise God's messengers, and slay his Son, and given to a nation yielding its fruits.

32. The parable of the marriage of the king's son is packed with interest. It speaks of a king, his son, a feast, a primary call, a subsequent call, a rejection, an immediate, resultant judgment, a third call, and a final judgment and exclusion of such as are not fully conformed to the conditions of the feast. The most eminent feature is the final festal scene with its interjected act of judicial exclusion. The import of the whole runs thus:—

The Kingdom of Heaven, after the destruction of those who selfishly slay its heralds, and lightly decline its special call, and after subsequent general proffer to all conditions of men, is finally consummated in the exclusion into darkness and bitter pain of the many who neglect the terms of its appeal, and in the royal festal delight of all the elect who accept and conform to its call.

33. The teaching in Mark xii. 28-34 describes a scribe who fully recognized and approved the spiritual conditions and essence of the Jewish law as thereby "not far" from the Kingdom of God. It is, then, a statement of conditions whose sum is embodied in the Mosaic Law, resembling thus the teachings to the rich youth.

34. In Matt. xxiii. 13ff. the stress is upon the character of the Jewish legalistic scribes, who, by their deceit, cruelty, selfishness, pride, and false worship of God, obstruct the way into the Kingdom of Heaven. Such deserve the doom of Gehenna. This

may mark the culmination of our Saviour's onslaught upon the prevalent religious teachers and tenets of his time. It shows a wide and fatal divergence between his view of the kingdom and theirs. As such it is a chapter of immense importance.

35. The discourse recorded in Matt. xxiv. and parallels, together with all the scattered allusions by our Lord to the occurrences clustering at the "end," requires a separate and elaborate essay. The problems calling for treatment are the inner and original relationship of the various sources; the occasion eliciting the long address; the precise scope and point of view of the disciples' inquiry; the relation of the fall of Jerusalem to the Parousia in the light of Matt. xxiv. 34; the explanation of the striking repetitions; the temporal and genetic connection of the various elements; the adjustment of Christ, on the one hand, to the disciples, and, on the other, to subsequent history; and the relation of the judgment and evangelization, unfolding during this age, to the judgment and salvation announced for the close. Only the conclusions of such an essay can be stated here. A careful study discloses that the elements of this main discourse are clustered; that in the two interior clusters the evangelization of the world and the desolation of Jerusalem are the two main transactions; that all the other elements, up to the Parousia, are subordinate and dependent; that these lesser events mostly have a vital relation to the main unfoldings of judgment and grace; and that the temporal references and relationships in the discourse are in the main very elastic and vague, and hence impossible of full and sure historic identification. In the light of these conclusions the whole can be briefly stated thus:—

To the disciples' inquiry, "When shall the Parousia and the consummation of these things be?" the Lord responds: "The consummation shall be in the Parousia, or glorious and sudden appearing of the Son of Man, when the infliction of wrath upon Israel and the proffer of grace unto the Gentiles shall be complete."

36. Matt. xxv. is plainly a culminating chapter in the study of this theme. It likens the kingdom again to a feast, with prime emphasis upon an awaited "coming"; and again exhibits its full appearing and activity in a final, universal, impressive announce-

ment of absolutely diverse awards. Thus, as so many times, the festal and the judicial features gain commanding prominence. The conditions which these paragraphs underscore are watchfulness, faithfulness, kindness. The issues are festal joy, abundant reward, inheritance of the kingdom, and eternal life on the one hand; and exclusion, impoverishment, and eternal torment in darkness and pain. The sum of it all is this:—

The Kingdom of Heaven is the glorious, royal, and angelic coming of the Son of Man to receive into the festal joys and rewards of eternal life the faithful, merciful, and watchful; and to dismiss into the outer torment of darkness and eternal fire, with the Devil and his train, the faithless, merciless, and accursed.

The prime, integral features are the conditions, the coming, the feast, the doom, and the apparent finality.

37. At the institution of the Eucharist the Lord intimates that the kingdom is yet to come, that it is to include a feast, that in the interval our observance is to be without his personal participation, but that at the kingdom's appearing the Master is to join in the festal joys, thus:—

In the Kingdom of God, which is yet to come, there is to be a full festal fellowship of Christ with his disciples.

38. In Luke xxii. 24-30, on occasion of a strife among his disciples for first place, the Master says that:—

In the Kingdom of Christ, allotted him by the Father, humility and conquest of temptation are the conditions of sitting at his feast and judging on his throne, thus giving instruction again as to conditions.

39. In John xviii. 33-38 Christ testifies before Pilate that he is verily king, though his kingdom is not of this world, is not to be established, extended by any force of arms.

This is an impressive scene, in which Christ's words seem absolutely deliberate, and as such have simply tremendous significance and weight. They raise the whole perplexed question of methods and nature of the Kingdom of God. They call for most studious correlation with all other teachings upon these features of this theme.

40. Nothing in the Gospel remains, but the petition of the thief on the cross, and the statement that Joseph of Arimathea

was "expecting" the Kingdom of God. To the prayer of the thief that he might be remembered by Christ on his entrance into his kingdom (literally his coming in his kingdom) the Saviour replies, "To-day shalt thou be with me in Paradise," plainly yielding nothing positive for our study.

The remark about Joseph is important as showing that he looked for the kingdom as something yet to come, after the death of Christ.

41. *Final Summary.* These paragraphs have yielded a striking variety of themes embodied in a striking variety of terms. A careful examination of all these items, one by one, discloses amid the manifoldness of terms a measurably manageable list of prevailing and essential themes. Each of these themes presents numerous phases whose full display requires an extended statement. At the same time the ultimate outcome of a minute individual treatment of these several themes will in most cases suffer condensation into a single sentence, or clause, or even a single word. The brief summary appended herewith is the issue of the most minute discussion and adjustment of the entire material made evident in this whole inquiry. The summary is introduced by a few statements, more broadly indicating its contents; and followed by an enumeration of the leading problems calling for more or less extended discussion.

The study of the kingdom brings into view a marvelous interplay of agencies. Its exhibit of man is most impressive. He is shown as swelling with pride, selfishness, and disdain; impious with blasphemy, rebellion, and unbelief; inhuman in hate, impurity, and deceit; likened to tares and wolves; inspired and possessed by the malignant energies of the Satanic realm; mistaking the person, obstructing the progress, plotting the death, and bewailing the return of the Messiah; and passing from the uppermost seats of self-righteous pride to the uttermost infamy of wickedness and woe. Freely mingling with the multitude thus described there come to view the publican and prodigal and dying thief; the leprous and lame and blind and poor; the lunatic and demoniac and dead; the bereaved and disheartened and forlorn; the loving and beloved; the believing and obedient and true; the suppliant and expectant and watchful souls who welcome and

follow and cherish the Lord, and with melting penitence, whole-souled faith and burning love hang upon his words, partake of his grace, receive his pardon, anointing, and law. We are also apprised of the presence and havoc and torment of the demoniac bands; and the daring, treachery, and power of Satan, their mysterious prince, as he assails the Lord, obliterates his word, and sows broadcast his iniquitous seed. In close and strenuous conflict with this demoniac realm and its Satanic head this study again and again presents the Holy Ghost, through whose agency Satan first assailed the Lord, and by whose aid the demons were expelled. While moving amid all scenes, with a simplicity and majesty everywhere and altogether unapproachable and unique, we are shown in every scene and impressed at every turn with the presence and power of him who was the humble son of Mary, the rightful heir of David, the anointed Herald, Redeemer, and Prince, the incomparable Son of Man, the adorable and only begotten Son of God. And as we listen to his words and observe his conduct of the programme of his reign, we see him vest with special power the confessing Peter, the entire twelve, and even the seventy; and learn that in the end, when the tares are to be destroyed, the wicked to be cast out, and the final summons of his final session to go forth, bands of holy angels are to be employed. While, finally, in and through it all, the kingdom is named the Kingdom of God, his being the seed from which it grows, his the bounty that provides the feast, his the mercy that sends the redeeming lamb, and the vision and fellowship with him being the felicity which culminates the whole. Thus the agents operant in the evolution of the Kingdom of Heaven embrace all moral beings known to man.

The consummation of the kingdom includes and opens to our view wide areas of thought. One theme easily central and forming an essential integer amid the whole is salvation. The blessing herein conveyed is said to embrace a hundred-fold in this present life; a deliverance from every hurt, from all demoniac rule, from guilt and sin; an anointing with the Holy Ghost; a supreme enrichment and glory and joy; a festal fellowship with Christ and the patriarchs, and with all the goodly company of Christ's redeemed and anointed guests; a condition of harmony and peace

within a horizon of fadeless light; an ingathering of a goodly harvest; and the full possession of the gift of eternal life. All this in brief can be said to be salvation, with its essentially twofold aspect of deliverance from harm and sin and woe, and establishment in an eternal fellowship of perfect glory, sanctity, and joy with God and all the saints.

Another theme, almost continually paired with this in these kingdom sections, is judgment. One element prevalent here throughout is a bitter and surprising abasement. The rich are impoverished, the strong are dethroned, the proud are brought low. In close fellowship is the thought of exclusion. Repeatedly in these kingdom passages men of certain qualities are said to be "cast out" from the splendor and honor and happy fellowship of the feast into anguish, torment, and night. Every conquest over demons, with its involved confusion of their realm, finds its chief significance here. And the final fellowship in woe of evil men with these malignant and imprisoned powers declares the farthest extremity of their fate. Closely, even organically, connected with this ultimate doom is the passing judgment on the Jews.

These different ultimate conditions of glory and shame are continually described as conditioned upon the contents and qualities of human life. Those who enter the Kingdom of Heaven are repeatedly evincing a deep and humbling sense of unworthiness and need. Its first proffer is to the penitent. In the closing scene it admits a dying, self-condemning thief. Its good tidings are always for the poor. It unbars its strongholds and conveys its treasures and pearls to such as urgently besiege its gates and freely part with all they have in a supreme endeavor and with a supreme desire. Publicans enjoy its fellowship. Harlots are bathed in its light. It yields easy admission to the little children and to the childlike of every age. The maimed in every member may be received, but no offending part can pass its gates. Its favored membership must never decline the utmost test of self-abnegation. Its betokening title in every life is the symbol of the cross. Its gracious pardon is for those who forgive, its foundations are for such as work righteousness and obey, its visions are for the pure. Its harvests and feasts, its rewards and thrones are

for those who resolutely believe, endure, and overcome. Penitence and faith, equity and love, lowliness and Godly fear — these are the terms entitling to its joys.

Conversely, the causes of rejection lie in the nature and behavior of men. The haughty and heartless and insincere who condemn the majesty and authority and messengers of God, who parade and proclaim their own superior worth, who despise the person and ignore the need of their fellow-man, and who attire their daily lives in a tissue of hypocrisy and untruth, have no place among the reverent and lowly and saintly guests of the radiant Christ. They love this world; they love themselves supremely. They resent the cross, they disdain the mercy, they deny the royal reappearing of the Lord. They consort with Satan and his demons in obstructing the Saviour's programme of righteousness and grace. Their inmost governing impulse does not coöperate with the Saviour's wish for inmost reverence, mercy, purity, and truth, and hence the awful issue of their career.

The themes thus selected and set forth with this brief, exhaustive collation of Gospel teachings, constitute the main framework of a final statement. Numerous other phases of a subsidiary nature, though yet of weighty purport, will necessarily be involved in a final correlation. The full discussion of several of these will require special and separate essays. The outcome of these several extended discussions is here also had in mind and embodied in the following summary:—

The Kingdom of Heaven is a majestic *programme* of judgment and grace, *foretold* and awaited by Hebrew prophecy and faith; *inaugurated* in the initial Christian age by the divine Messiah, on the one hand through mighty deeds and words and gracious pledges and gifts of healing, redemption, forgiveness, and peace for all who humbly repent and obey; and, on the other hand, through his resistless rebuke and repulse of all who oppose and reject his reign; *unfolded* through the passing aeon in the punishment of the Jews and the evangelization of the world; and *consummated* at the "end" in the glorious appearing of the Lord with an angelic train to cast forth all who work iniquity into an endless night of woe, and to gather the children of the kingdom into the festal fellowship of eternal life in Heaven.

Or, more briefly: The Kingdom of Heaven is the inauguration in the earthly ministry of Christ, the repeated subsequent application during that ministry and since, and the full and final culmination at his glorious and heavenly appearing, of the principles of his Messianic reign as Saviour and Judge.

The more extended discussion in succeeding papers will treat of the problems of Merit and Mercy; Presence and Coming; Receiving and Entering; Apocalypse and Growth; Heaven and Earth; Ethics and Pageants; Jesus and John Baptist; Christ and his Times; Gospel and Prophecy; The Messiah and the Holy Spirit; The Messianic Consciousness; Eschatology and Criticism of Sources.

CLARK S. BEARDSLEE.

Book Reviews.

POWELL'S PRINCIPLE OF THE INCARNATION.

It is gratifying to see a new book on a topic in dogmatic theology which is not only very old, but, in the view of the average man, very recondite and insoluble. For it indicates that the extreme reaction against dogmatic speculation has perhaps been reached. Mr. H. C. Powell's work is a noteworthy production. It follows, to be sure, Canon Gore's book on the same general topic, and contains a critique of it. But it is much more elaborate. Whatever judgment any one may reach as to the correctness of the main position which is maintained, the treatise must be pronounced to be one of exceptional ability and importance. As the sub-title indicates, the subject is discussed with especial reference to the relation between our Lord's divine omniscience and his human consciousness. After a general statement in the introduction of the kenotic views of Professor Godet and Canon Gore, the author, in Book I, takes up the psychological questions which underlie the problem, for the purpose of defining the difference between the human and the divine method of knowing. He finds that in human cognition an essential feature is the law of successive *attention*, that there is accordingly a necessary limitation in our knowledge, and that God's knowledge must radically differ from man's as to its extent, its perfection, and its character. The conclusion reached in the general psychological discussion is then applied to the more immediate question under consideration, viz.: The relation between Christ's human consciousness and his omniscience. It follows from the previous deductions that there must be between these two the same difference in kind as between God's knowledge and man's knowledge in general. The author then takes up the problem of this difference as related to the *single personality* of Christ. Here is where he indicates his principal aim and displays the greatest degree of originality. After a survey of the ancient conceptions and treatments of the topic of personality, he undertakes to define what it is. He considers

the three possible views: (a) That there is no Ego distinct from the phenomena of consciousness; (b) that, if there is a distinct Ego, nothing can be known about it; (c) that there is an Ego distinct from the phenomena of consciousness, testified to by consciousness itself. The latter is cogently argued to be the only legitimate conclusion. This Ego, though in one sense inseparable from the nature with which it is associated, is yet separable in the sense that it cannot be identified with body, soul, or spirit. The Ego cannot be cognized apart from the phenomena of consciousness for the obvious reason that it is unique, and cannot be compared with anything else; yet it is that which sets the faculties into operation. Applying now this analysis to the problem of the Incarnation, Mr. Powell says:

"This, then, is what we believe to have taken place at the Incarnation: God the Son took our nature into indissoluble union with his Self; he made himself its Ego. In doing so he acquired the power of thinking, willing, and acting in the same way and under the same *structural* conditions and limitations as belong to all men as men. He made himself subject to all such feelings, sufferings, and temptations as men *qua* men are subject to. . . . And, on the other hand, he entered into this sphere without importing into it that which would have changed its character, which would have made it not a sphere of human experience, but a sphere of divine experience. . . . Our Lord . . . became the Ego of two spheres—the divine and the human. . . . Our Lord entered only personally into the lesser sphere, without carrying his divine attributes into it, and without changing its essential nature, as truly as he was eternally, and did not cease to be, in the greater sphere. How one and the same person could be simultaneously in two spheres of being, entering perfectly and unconfusedly into what belonged to each, it is indeed hard to conceive. But here we touch at one point upon the mystery of the union of the Infinite with the Finite, a mystery which is assuredly not peculiar to our subject or to revelation, but which is a mystery of the universe" (pp. 173-176).

A faint analogy to this mystery, however, is suggested in the two forms of consciousness — Understanding and Imagination — into which a man is "able to enter, not merely successively, but simultaneously." In Book II the subject is discussed from a theological point of view. Christ is considered as Revealer and Redeemer, and the necessity of divine and human attributes in each of these functions is shown. Then the kenotic theory is taken up and stated, and a particular examination is given to Phil. ii., 7.

The theory is pronounced inconsistent with God's immutability and with the general evidence of the Gospels. The history of opinion on the kenosis is sketched, the result being that the theory never obtained any prominence until the present century. Book III takes up more in detail the evidence of the Gospels, and discusses Christ's human knowledge, his knowledge of facts and events, and particularly his saying respecting the day of final judgment. In conclusion some inferences are drawn concerning Christ's knowledge of the Old Testament.

This summary gives a poor conception of the value of the book. The argument against the kenotic theory is certainly very thorough and conclusive. And however true it may be that the problem under consideration involves insoluble difficulties (this is admitted by the author himself), a candid reader can hardly help feeling that this development of the Chalcedon formula presents a distinct advance in Christological science. Criticism will most naturally be directed against the attempt to set forth how one Ego can simultaneously be the personal center of two distinct consciousnesses. This is the keynote of the treatise; but whatever weakness may be found in the effort to expound the mystery, it must be confessed that no other theory which recognizes the real elements of the problem is less free from vulnerable points. One may simply deny that Christ was in any genuine sense divine, or one may, on the other hand, so assert his divinity as to fall into docetism; but if both the humanity and the deity are to be held, it is difficult to find any more satisfactory dogmatic statement of the doctrine of the Incarnation than the one presented by Mr. Powell.

CHARLES M. MEAD.

The Bible Illustrator, by Rev. J. S. Exell, in general is much more of an expositor and much less of an illustrator than its title would lead one to suppose. The volume on II Corinthians is no exception to the series. It may, consequently, commend itself to a higher class of pulpit workers and serve them in a much more helpful way than otherwise would be the case. And yet in so far as it reproduces for the preacher the sermons of other preachers it is a danger to him in the way of making his own work a secondhand affair. So we warn our brethren even while we recommend the book. (Revell Co., pp. xi, 542. \$2.00.)

The Principle of the Incarnation, By H. C. Powell. London, New York, and Bombay: Longmans, Green & Co., pp. 483, \$4.00.

Tolstoi's *Gospel in Brief* is presented as an effort to win back to Christianity the vast number of educated men, who, feeling themselves out of sympathy with the dogmatic formulation of Christianity, have turned aside from the reality itself. The reason for the existence of such a class must lie, the author says, not in the teachings of Jesus, whether God or man, but in the conflicting interpretations which have been placed upon them by the church councils and by the Apostles themselves (pp. 11 ff.). Men have killed Christianity by proclaiming their doctrines as the teaching of Jesus. All variant understandings of Jesus' thought are, therefore, to be cast aside. He gives, accordingly, a paraphrase of all the Gospels which contains the simple and unbiased teaching of Jesus. All passages which would "complicate its exposition are set aside; such as John the Baptist's conception and birth, his imprisonment and death; Christ's birth and His genealogy; His mother's flight with Him into Egypt; His miracles at Cana and Capernaum; the casting out of devils; the walking on the sea; the cursing of the fig tree; the healing of sick, and the raising of dead people; the resurrection of Christ Himself; and, finally, the reference to prophecies fulfilled in his life" (p. 5). This teaching so presented is the light which alone gives meaning to life. This constitutes Christianity. (cf. pp. 8f., 15ff., 18ff.) In so far as Tolstoi would find in Jesus' teaching the norm of all the thinking and living which could call itself by Christ's name, evangelical Christianity would appear to be in substantial accord with him. The question, hence, arises, Where is Tolstoi's trouble? We seriously misread the book unless the difficulty is that the author will not make Jesus' teaching simply the norm of Christianity's thought, but the sole content of it; so that neither the Churches nor the Fathers, nor the Apostles themselves have any right to add to it in the way of their own teaching, even though it be proclaimed in the name of the Holy Ghost (10ff.). This sounds quite familiar when one has read Wendt and Watson. Tolstoi will show then what the teaching of Jesus really is. This teaching he gives in the twelve chapters which form the body of the book, and in two additional chapters termed "A Prologue," and "A Summary." In reading these chapters one is compelled to the view that the impulse controlling the interpretation has been to present as religion a life as far as possible removed from the national evils which surround the Russian. This is, perhaps, most evident in chapters IV and VII. But the whole treatment has the marks of being the deliverance of a man who is in bitterness against the social and political conditions by which he is surrounded, and by no means the unbiased, simple presentation of what Jesus said. Can it be that Tolstoi has fallen into the errors of those he so severely condemns and his attempted statement of Jesus' teaching is really proclaiming his own beliefs and claiming that they are the views of Christ? We have no intention to belittle the skill with which in places he brings the words of the Master to bear most practically and sensibly upon life, notably in chapters V, VI, and VIII. But with the good there is mingled so much of evil that we sometimes feel that there is nothing in the word "Gospel," as he uses it, but the fantastic. For example, the interpretation of the lifting up — or the setting up, as he would call it — of the Son

of Man, given in Chapter X, is as strange a thing as we have read. "To set up the Son of Man means to live by the light of the understanding which is in men, to follow this light into more light. . . . to be like the father, good; and that not only to those who love us, but to all men, even to those who do us harm" (pp. 209f.). The claim presented in the "Prologue" chapter that Jesus has replaced the belief in an objective God by the "understanding of life," makes it difficult to understand just where Tolstoi-ism ends and Pantheism begins. Perhaps there is no distinction between them, and perhaps the holding of such a pantheistic view is, after all, the natural development to its logical results of a Gospel which is supposed to be nothing but ethics, pure and simple. Life is the problem, love is the solution, and man who lives and has the power to love is God. Why not? Surely if we play as freely with exegesis as Tolstoi does and work as marvelously with interpretation, there is nothing to prevent it. As a whole the book presents an interesting study of what we may expect from an extreme working out of the tendency to confine Christianity's theology to the Gospels and gather up its authoritative summation into the Sermon on the Mount. Whether this is justified by what Christ himself teaches us, to say nothing of what the Apostles claim, each one must determine on his own responsibility, and determine by a careful and thorough-going study of the New Testament itself. We shall be glad to see such study. It has never been anything but a blessing to life and thought when men have come to the Scriptures, and without such a coming there never has been any great forward movement in the Kingdom of God. (Crowell & Co., pp. xi, 226. \$1.25.)

It is, perhaps, not too late to give a good word — which we are quite willing to do — for the volume of *Monday Club Sermons* on the Sunday-school Lessons for the current year. Teachers who work hard among the barren wastes of lesson leaves and quarterlies, and struggle over the tiring tasks of Inductive Courses, only to get sometimes small thanks for what they bring to their classes, be it never so good, will find practical help to their thinking and often real inspiration to their teaching in what these wise and earnest ministers have given them for the Sundays of the year. (Cong. S. S. and Publ. Soc., pp. 387. \$1.25.)

Jesus Christ before His Ministry is the first of three volumes by Professor Edmond Stapfer, translated by Louise M. Houghton, on the Person, authority, and work of our Lord. It is an attempt to reconstruct the environment of Jesus' childhood, boyhood, and youth, and to deduce therefrom his experiences, beliefs, and personal characteristics. The work, however, is disappointing, for it adds nothing to our knowledge of the times which it pretends to describe, or of the Christ which it aims to portray. Besides, the point of view of the author and his judgments are often faulty. The chapters, for example, on Jesus and the Pharisees, and Jesus and the Essenes, are glaring distortions of the known facts as embodied in the extant sources bearing on the subject. We trust the two remaining volumes may prove to be an advance upon this one. (Scribners, pp. 182. \$1.25.)

We have read with decided satisfaction the little volume by our friend and former colleague, Prof. A. C. Zenos, now of the McCormick Theological Seminary, entitled a *Compendium of Church History*. To tell the story of the Christian church, even in outline, within a compass of 334 small pages, is a formidable undertaking, but Prof. Zenos has brought to his task his well-known qualities of clearness and compactness of statement; and the result is an admirable little text-book for student use. We know of no volume of its exceeding brevity that gives so full and clear, and, on the whole, so satisfactory an outline of the story of the Church. In dealing with the many thousand facts and persons that the volume treats, it is not surprising that in a few instances Prof. Zenos falls into error, but such blemishes are comparatively rare and do not seriously impair the general usefulness of the work. (Presb. Board of Publication, pp. 334. \$1.00.)

Our attention is naturally most attracted by the leaders of a great movement, like the Reformation; but the story of the lives and work of their humbler associates in its progress is often scarcely less instructive than the history of its chief men in making plain to us the character of the age and the modes by which new types of thought are spread. Such an illuminative study of one of the lesser Reformation laborers is that by Prof. Georg Loesche, of Vienna, entitled *Johannes Mathesius; ein Lebens und Sitten-Bild aus der Reformationszeit*. Mathesius, the first extensive biographer of his friend and master, Luther, was, like Luther, a Saxon, born nearly twenty-one years later than the great reformer. A student in the Catholic university of Ingolstadt, swept into the contest between Romanists, Lutherans, Zwinglians, and Anabaptists in Bavaria, he was brought to a full acceptance of the Lutheran Reformation by the perusal of Luther's sermon on Good Works, in 1526, entered into the stimulating religious and scholastic life of Wittenberg itself in 1529, and became the warm personal friend of the leading Lutheran Reformers. In 1532 Mathesius began his work at what was to be the scene of his life-long activity, the new, bustling mining town of Joachimsthal, in Bohemia, as the head of a flourishing school, but the desire to preach the Gospel was strong upon him, and, in 1540, he was back in Wittenberg, a member of Luther's household, and a participant in those remarkable conversations about Luther's hospitable dining-table. In 1542 he was ordained by Luther's own hand, and from that time till his death, 1565, he was the chief pastor and the reformer of the section of Bohemia in which Joachimsthal lies.

Such, in the briefest outline, is the story told by Prof. Loesche; but he has told it not merely after thorough examination of the sources of Mathesius's history, but with a readableness and a wealth and picturesqueness of detail that makes the book not merely the personal history of a reformer, but a treatise of more general value as illustrating the workings of the powerful personality of Luther upon those brought in contact with him, and the noble type of piety which his faith engendered in others. As such, it is a contribution of worth to the larger history of the Reformation.

Not the least laborious portion of Prof. Loesche's workmanlike volumes is the more than 800 pages in which he gives a careful analysis and criticism of Mathesius's sermons, addresses, verses, letters, and liturgical directions. Altogether, Prof. Loesche has given us a most satisfactory picture of the man and of the age. (Gotha: Perthes, 1895, 2 vols., pp. xxi, 639; iv, 467.)

Gustav Freytag's *Martin Luther*, translated from the German by Henry E. O. Heinemann, is not a life of Luther, but a number of sketches, relating to some of the more interesting events of that life. The natural chronological order is not always preserved. But the book presents a very interesting and readable picture of the great Reformer. There is given in full Myconius' account of his dealing with Tetzl in the matter of indulgences, and Kessler's narrative of his meeting Luther when he was going in disguise from the Wartberg to Wittenberg. The translation seems, on the whole, to be well done; yet very frequently one detects traces of the fact that the translator is a German, *e. g.*, "the knight fights his last feuds for the son of the peasant" (p. 61); "during all that time he would stand alone . . . since 1518 with Melancthon" (p. 33). Whether the version of Luther's famous utterance at Worms, "Here I *am* (instead of *stand*), I cannot do otherwise," etc., is owing to a mistranslation, we cannot tell. The book is furnished with more than two dozen of illustrations. (Open Court Pub. Co., pp. 130. \$1.00.)

Students of the beginnings of New England Congregationalism will be grateful to Edward Arber, the veteran English historian and antiquarian, for his volume, entitled *The Story of the Pilgrim Fathers, 1606-1623 A. D., as Told by Themselves, their Friends, and their Enemies*. No such painstaking or valuable study of the Pilgrim beginnings has appeared since the late Dr. Dexter laid down his pen. The volume, as its title indicates, is essentially a collection of extracts from such contemporary documents, tracts, and narratives as illustrate early Pilgrim history, illuminated with brief comments of great value by the compiler. Few of these documents are absolutely unfamiliar; but under Mr. Arber's careful winnowing they yield much that can fairly claim to be new. This is notably the case regarding the early history of John Smyth and his relations to the Scrooby Church, the death of Francis Johnson, the efforts of the English government to arrest William Brewster, and the sorrowful experiences of the London-Amsterdam Church. Altogether, it is a volume which no student of the minuter history of the period will wisely overlook. (London: Ward & Downey; Boston: Houghton, Mifflin & Co., pp. x, 634. \$2.)

The story of the life of a good man, if told with vividness and fidelity, is always an inspiration. The new *Biography of Dr. Charles F. Deems* is a useful and uplifting book, made vivid by containing a large amount of autobiographical material, felicitously expressed, and made fairly complete by the affectionate care of the two sons who have edited the volume. Dr. Deems' life covered an intensely interesting period in our history — from 1820 to 1893 — and it was his fortune to be

settled chiefly in the South prior to the War, and subsequently in New York City, thus being identified with both South and North. In New York he founded the strong enterprise known as the Church of the Strangers, the money for securing whose edifice came from the famous Commodore Vanderbilt, and for over twenty years Dr. Deems remained the energetic, wise, and devoted pastor, zealous in all good works, fearless as a preacher, tenderly beloved by hundreds of friends and followers. The narratives now gathered of his work as clergyman and as author and editor are fresh, picturesque, and instructive. No attempt is made to pass a critical judgment on Dr. Deems' mind, character, or work, but facts of many sorts are skillfully marshaled so as to give the reader the means of forming his own estimate. The volume is tastefully printed, and has four excellent illustrations. (Revell Co., pp. 365. \$1.50.)

Dr. G. A. Gordon's little book, entitled *Immortality and the New Theodicy*, can be recommended to those who wish to get in small compass the determinative theological positions of this influential writer. Space will not admit any full discussion of his views. They are frankly and aggressively (the author would probably say progressively) unorthodox, so far as theology is concerned. In the realm of philosophy, especially as related to sensationalism and paralytic skepticism, his criticisms are acute and valuable. He is openly universalistic and deterministic. He would not, however, promulgate universalism as a theological dogma, and he roots his determinism in the goodness of God (p. 96 ff.). In this work he limits his field by exclusion of scripture. The argument of the book is substantially as follows. Science is dumb respecting the question of immortality. The most it has done or can do is to present a problem. "The belief in immortality seeks its premise in philosophy" (45). "The belief stands or falls with the moral idea of the universe . . . The three grand positions from which faith in a hereafter for man would seem to follow are the moral perfection of the Creator, the reasonableness of the universe, the worth of human life; for if the first is true, if God is absolutely good, the other two must follow" (p. 46). The recognition of the validity of such an argument will depend on a clear view and thorough-going application of the principle of the absolute goodness of God. It is illogical to limit this by the Old Testament idea of the "remnant" or the Augustinian or Calvinistic idea of "election," or by any theory that restricts man's opportunity for salvation to this life. These "rend asunder the ethical idea of God." The doctrine of evolution has changed our idea of mankind. "No intelligent person who for an hour takes in the new situation, and allows it legitimate influence on the mind, can ever again support the traditional idea which limits God's saving interest in the race to this earth" (p. 82). Such a statement, it must be said, is either pure arrogance and bald discourtesy, or else a juggling with double-faced phrases; it reminds one of Haeckel in his most supercilious mood. The doctrine of Evolution, Dr. Gordon holds, combined with that of the absolute goodness of God, leads of necessity to that of immortality. The absolute moral purpose of God in the universe must eventuate in

the victory of the divine goodness. This the author recognizes is determinism and urges that "the question at issue is not between determinism and indeterminism, but between moral and immoral forms of that sovereign conception" (p. 98). Truly conceived "determinism and freedom come near being but different sides of the same truth" (p. 99); because "determinism is nothing other than the victorious march of the divine persuasions in behalf of the highest good of mankind" (p. 100). Man's resistance to these persuasions is due to "the irrationality he has brought up with him from the animal world. . . . This is simply the defect of man, the irrationality, out of which come all the retarding forces of humanity" (p. 101). The realization of this moral purpose for man requires human immortality. There is a saying that, a good many years ago, used to be quite frequently quoted, that "the difference between a Unitarian and a Universalist was this; the Unitarian said he was too good to be damned, and the Universalist said God was too good to damn him." Dr. Gordon has combined the two views thus baldly expressed into an argument for immortality conditioned on God's absolute goodness and the certainty of the realization of the perfection of each individual man. We feel bound, lest readers should have forgotten it, to repeat that Dr. Gordon protests against the "identification of the scheme here advanced with the doctrine known as universal salvation" (p. 96). The difference, however, appears to be not so much one of result as one of process.

Any book which helps to a clear idea of the present tendencies of theological thought among us is of value, and it is as a contribution to this end that we welcome Professor R. M. Wenley's book on *Contemporary Theology and Theism*. The title indicates the twofold division of the book. In a brief introductory chapter he divides German theology into two different camps,—the Ritschlians, and those opposed to them. There are wide differences between individuals of the latter class, but they have certain philosophical doctrines which are common and are opposed to those of the school of Ritschl. His classification of English and American theological writers, under these two rubrics, is interesting and suggestive; but too summary to be more than that. Having thus classified contemporary theology into "speculative" and Ritschlian, he expounds and criticises in turn the views of each school. The Gifford lectures of Otto Pfleiderer and Edward Caird supply him almost exclusively with his text for handling the speculative school. His treatment of this class of thinkers is fair, temperate, and discriminating. The chief criticisms he urges are the excessive intellectualism of religion as conceived by them leading "towards a conclusion that the keen in intellect are blessed, not that they stand in no need of the kingdom of God, but because they are equipped to take it by force of argument" (p. 60); and the reduction of the element of "personal religion" to a minimum in the relation of the individual to Christ. In his exposition of Ritschlianism he draws almost exclusively from Ritschl and Herrmann, with a preponderance of quotation from the latter. Here, too, his exposition is, in the main,

quite fair in its statement of the influence of Kant and Lotze, and in its presentation of particular positions. In his criticism, however, he does not follow the same method of sympathetic apprehension of the point of view criticised, which characterized his treatment of the opposing school. While he acknowledges more fully than is sometimes done some of the excellences in the Ritschlian position, he advances objections to the philosophical position of the school which would seem to indicate a persistent misapprehension of the elaborated view of such a writer as Kaftan, for example, as representative of their mood of thought. The author's discussion of the attitude of these two schools of thought to the theistic problem is interesting. The question of God being the meeting point of philosophy and theology, he examines in turn the view of Agnosticism and speculative gnosticism. His treatment of both Spencer and Hegel has many keen, bright things in it. He finds the solution of the theistic problem in the idea of the human personality. The ideas of transcendence and immanence are both present in the human personality. There is present the consciousness of what I am, and of what I ought to be, of myself as I am, and of my ideal self. This gives us the key to the transcendence and the immanence of the divine personality. God to be truly thought must be thought as personal, and, therefore, both as transcendent and immanent; God cannot, however, be conceived as transcendent to himself. Our conception of God must, from the necessity of human nature, be incomplete, "So," the author urges, "we proceed to an interpretation of the divine nature, which, indeed, preserves the characteristics of personality, but which at the same time mirrors them as recombined in such fundamentally different—yet, in the circumstances, imperative—relations that an all-embracing being shows in dim outline, to whom, because we conceive something of what he is, we aspire in lowly reverence" (p. 185). Such a conclusion seems hardly to justify all the sharp things said against the metaphysical judgments of the school of Ritschl. The style of the book is for the most part clear and readable, considering its compression. There is, however, a certain "slap-dash" quality in the presentation of conclusions, and an occasional straining after unusual, rather poetical, phraseology, which neither makes the writer's thought clearer nor commends it to sober judgment. On the whole, however, it is an earnest, serious-minded attempt to reach an opinion as to the nature of God on the basis of an examination of essential elements in the human personality. (Scribners, pp. x, 202. \$1.25.)

The Rev. P. C. Wolcott has published a pamphlet, having for its purpose to find out *What is Christian Science?* Rejecting as absurd its metaphysical and theological basis, he is led to recognize the reality of its therapeutic efficiency in many cases. He believes that "the Christian scientists have hit upon a principle of great importance and wide usefulness, of the very nature of which they are ignorant, a principle which they associate with theories which are both false and irrelevant" (p. 47). This principle, so far as it is anything different from the healing effect of a quiet mind and a general tendency of nature to produce

cures of itself, is the principle of hypnotic suggestion. The little book is a candid criticism and a frank effort to find what the good is that has made the "Science" so potent in men's minds. (Revell Co., pp. 63. 15 cts.)

Dr. Edward F. Williams, in his *Christian Life in Germany as seen in the State and the Church*, has endeavored to set forth the various forms of Christian work and the general condition of the Christian Church in Germany. It is a sympathetic, painstaking effort to tell the truth and to do justice to the better side of the religious development of a nation which is too often looked on as nearly destitute both of theological orthodoxy and of practical piety. Any one who desires to get information concerning the facts in the case will find them here well presented, and may be surprised to learn how much is going on in Germany of which he never dreamed. We can cordially recommend the reading public to consult this book. A few inaccuracies and slips have struck the eye, as *e. g.*, the name "Ludwig" is printed "Ludvig"; Gustavus Adolphus is half Germanized in Gustav Adolphus; Rothe is called Roethe. In the index there is nothing to indicate that the book contains anything about the great and important work of the deaconesses. Wichern's *Rauh'es Haus* is translated "Rough House," though, in spite of its appearing to mean that, the name originally came from the name of the owner of the first house used for his mission. (Revell Co., pp. 320. \$1.50.)

In his book on *Modern Methods in Church Work*, Rev. George Whitefield Mead has produced a work which will be heartily welcomed by many. It is an attempt to bring into reasonable compass an account of some of the newer methods of work recently adopted by many churches. Information only accessible by wide observation, or by correspondence with churches, is here furnished. Although it cannot claim to be a full exhibit, it can claim to be a pioneer book in its field. One notices the absence of some things which he would expect to find in many of the chapters, but Mr. Mead has made a very judicious selection in order not to render his book too large. The methods mentioned are those chiefly of the "Institutional Church," although many of the churches quoted do not bear that name. He has some sensible criticisms of the terms "Free," "Open," "Institutional." He prefers the term "Open," as expressing his idea, but gives an inadequate reason for his preference. The principles of the aggressive type of church he is urging are 1, Evangelism; 2, Consecration; 3, Ministration; 4, Adaptability; 5, Extension; 6, Organization. The scope of the book will be best seen by noting some of the subjects discussed:—reaching people outside the church, personal work, reaching strangers at the services, the ushers' association, the men's Sunday evening club, the Sunday evening service, the after meeting, the "Pleasant Sunday afternoon," young people's societies, the prayer meeting, open-air preaching, country evangelization, men's clubs, athletics, literary societies, entertainment courses, woman's work, boys' clubs, boys' brigade, industrial classes, relief work, loan associations and provident funds, the free-pew system, etc. There are other topics discussed; but this enumeration gives

some idea of the scope of the book. One will be disappointed with the meagre treatment of some of these topics, and one in search of full and special information on some particular branch of work will not be satisfied. The object of the book is to give a general conception of the variety and efficiency of institutional methods of work. It would have been a great addition to the value of the book if suggestions as to further sources of information had been appended to the different chapters. Other books in the line are likely to follow, discussing these subjects more amply, but we would commend this as suggestive and stimulating, especially to those not familiar with the various methods of some modern churches. (Dodd & Mead, pp. 355. \$1.50.)

In his little booklet, *The Christian Life*, the Rev. Floyd W. Tomkins, now of Providence, but formerly of Hartford, has set down in brief, but warm and lucid form, certain elementary thoughts about what this "Life" is and how it is to be lived, being a series of papers first contributed to the *Congregationalist* in 1896. The several chapters are entitled Life, Responsibility, Prayer, Bible Reading, Church Worship, Christian Fellowship, The Holy Communion, Joy in the Holy Ghost. Every page is marked by a genuine and intense spirituality, a sure grasp on essential truth, and an eagerness to impart spiritual enthusiasm. Except for a few exuberances of rhetorical form, the book may be unreservedly commended for use among inquirers and young Christians. (Dutton & Co., pp. vi, 110. 75 cts.)

Practical Christian Sociology, by Wilbur F. Crafts, which appeared some time since, is made up of lectures delivered at Princeton, together with voluminous notes and appendices, including tables, dates, diagrams, maps, portraits of reform leaders, etc. The main body of the work is occupied with the lectures on the theme from the standpoint, 1, of the church; 2, of the family and education; 3, of capital and labor; 4, of citizenship. The book does not present a very clearly developed or balanced discussion from the scientific standpoint. It enables the reader, however, through the accumulation of material, made accessible by a very full index, to get at a large array of facts, a great collection of opinions, a cyclopedic mass of information, and many practical suggestions in work. Herein lies the chief value of the work. The lectures do not so much develop a line of argument, or unfold Christian principles exegetically, or discuss the philosophy of social movements; but they open up suggestive lines of investigation, and stimulate interest in the problems involved. The author has a rare genius for gathering material, but not equal ability in sifting it. The book, therefore, is of special value as presenting a thesaurus of information, and indicating lines of research. (Funk & Wagnalls Co., pp. 524. \$1.50.)

The volume on *The Liquor Problem in its Legislative Aspects*, by Frederic H. Wines and John Koren, has long been anticipated. It is the "first fruits" of an important movement. In 1889 a group of fifteen gentlemen who came to be known as the "Sociological Group" prepared papers on social themes, which were published in the *Century* and *Forum*. In 1893 they decided to enlarge their number to fifty,

and to concentrate their efforts upon the liquor problem in the United States. They met twice a year in New York, each paying his own expenses; but a considerable sum of money was raised to carry on their investigations. Four sub-committees were appointed: on the Physiological, the Legislative, the Economic, and the Ethical aspects of the problem. This volume on the Legislative aspects is published with the authority of the whole Committee of Fifty, under the special direction of Charles W. Eliot, Seth Low, and James C. Carter. It is understood that the reports of the sub-committees are to be regarded as preliminary in their value, and only contributory of facts upon which the general discussion may, in the future, be undertaken by the Committee as a whole. It may be of interest to mention some of the names composing the committee. Felix Adler, Bishop Andrews, Professor Briggs, Superintendent Brockway, Wm. E. Dodge, Dr. E. R. L. Gould, Bishop Potter, Dr. Rainsford, Dr. Dike, Professor Peabody, Professor Atwater, Jacob L. Greene, Professor McCook, Chas. Dudley Warner, C. J. Bonaparte, Carroll D. Wright, Dr. Gladden, Dr. Wines, Professor Ely, and many others. Dr. Wines and Mr. Koren, who have conducted the examination, gave about a year each of continuous work in investigation: Mr. Koren in Maine, Mass., Pa., So. Car.; Dr. Wines in Mo., Ia., O., and Ind. Their investigations cover eight different kinds of liquor legislation; relate to communities which differ widely in character; show the enormous difficulties in the way of such researches; and disclose the vital effect of local public sentiment in enforcing any sort of legislation. The committee have studied prohibitory legislation, local option, the systems of license, the licensing authorities, restriction on sales, druggists' licenses, and the effect of liquor legislation on politics. It is impossible in a brief notice to even mention the conclusions on these points. The total impression of the book is one of discouragement as to the value of legislative enactments. The results of the investigations in Maine and Iowa will not be welcome reading to the Prohibitionists. The various license systems are hardly less objectionable, according to the report, because of bringing the liquor question into politics. With regard to diminishing the drink evil, the committee say that "it cannot be positively affirmed that any kind of legislation has been more successful than another in promoting real temperance." They do not draw the conclusion that liquor sales should be unrestricted. They point out the good features of various systems as experience has shown them. They maintain that only systematic study will discover the best law for any community. Their presentation has made clear what we all know, that mere law without a sincere public sentiment can have little force. The community will look with great interest for the report of the other sub-committees. The first chapter of this book, which gives the main results of the investigation, is published in the February *Atlantic*, and is written by President Eliot of Harvard. When all these reports are in we should have the most valuable contribution ever made to this subject. (Houghton, Mifflin & Co., pp. 342. \$1.25.)

Mr. Charles Follen Palmer, in his little book on *Inebriety*, undertakes

to give "its source, prevention, and cure." The book is carefully planned, typographically attractive, and contains a great deal of helpful suggestion. While recognizing the moral side, the emphasis of the book is placed upon the physical side of drunkenness, and its source is found in a diseased condition of nerves, which demands treatment for its reformation. But the treatment recommended is not so much medicine as a careful regimen of life. There is in this section much good ethical teaching and some keen criticism. We regret that the book so largely ignores the Gospel, "the power of God unto salvation," as a remedial agent. We know that in practice it is effective. An interesting "diagram of the moral manifestations resulting from the normal and abnormal conditions of the nervous-mental structure" is appended to the volume. (Revell Co., pp. 109. 50 cts.)

The great interest in municipal reform has called out many valuable contributions of late years. The "Proceedings" of the various National Conferences on this subject published in the yearly volume will be found of great value to the student, especially the volume for 1894 giving a very full Bibliography of the subject. Mr. Albert Shaw's books on English and Continental City Government have been widely read and give an exhaustive presentation of the theme, in the localities discussed. Books like Fiske's Civil Government, and Conklin's monograph furnish rudimentary knowledge on the machinery of city government. Tolman's "Municipal Reform Movement" gives one a good idea of the various methods and organizations in different cities in the United States to carry on a campaign of agitation. Thomas C. Devlin's little book on *Municipal Reform in the United States* has a distinctive field. It is a discussion of some of the problems, not a narrative of facts, nor a handbook of methods. It aims to point out under several topics the principles which should govern in the development of our peculiar problems in this country. He deprecates some of the hasty conclusions based on a comparison with the old world governments, and shows how our cosmopolitan citizenship, legislative interference, unrestricted freedom, and urban collectivism differentiate our American problem. The chapter on this subject is especially valuable. In this spirit he takes up the subjects of Elections, Municipal and State Policy, Civil Service Reform in City Government, City Officers, the Press and the People, and shows certain feasible methods of amendment, and some guiding principles. The book is especially commendable for its moderate and practical tone. The author is less interested in pointing out the evils of our system than in suggesting practical betterment. The book to be profitably read should follow such books as Shaw's and Tolman's, and presupposes some familiarity with the points at issue. The work belongs to the valuable series on "Questions of the Day," published by the same house. It condenses into short compass wide reading, and will prove very stimulating to the student of municipal reform. (Putnam's Sons, pp. 174. \$1.)

The prison work of Mrs. Maud Ballington Booth has already borne gracious fruit, and, in a little booklet, *Did the Pardon come too Late?* she tells of one who died on the day of his promised release, possessed with

a strong, clear, faith. Quotations from letters emphasize the sincere character of this Sing Sing convict, who had found his Saviour. (Revell Co., pp. 48. 30 cts.)

Homiletic aids doubtless sometimes serve good purpose, although open to large abuse. *The Christian Endeavor Hour with Light for the Leader*, by Rev. T. G. F. Hill and his wife, takes up each topic of the endeavor series for six months, and in two pages expounds and illustrates it, and adds some practical hints for the leader. The notes are, on the whole, very good, and the hints are suggestive for such as are lacking in ability to go alone. (Revell Co., pp. 63. Paper 15 cts.)

LITERARY NOTES.

The Tuskegee Negro Conferences have become widely known as powerful means of stimulating the Negroes to self-help in various lines of advancement. The Fifth Conference, held a year ago, was no less interesting and profitable than the preceding ones, and we are glad that the trustees of the Slater Fund have thought it wise to print an account of the proceedings in a pamphlet of 27 pages. The account is prepared by Rev. John Q. Johnson, of the Hartford Seminary Class of '93.

Silver Burdette & Co. of Boston have just issued the Carew Lectures of last year by Rev. George Leon Walker, D.D., in a neat volume, with the title *Phases of the Religious Life of New England*. These lectures will be prized both for their able treatment of an unusual side of Puritan religious history, and also as probably the last literary work of their beloved author. They will be reviewed in our next issue.

Alumni News.

CONNECTICUT ALUMNI ASSOCIATION.

The annual meeting of the Connecticut Alumni Association was held at Hosmer Hall March 21st. Between the sessions of the forenoon and the afternoon dinner was served in the Seminary dining hall. The morning meeting was occupied with the reports of committees, followed by an interesting and profitable general discussion on the topic, "Is the Employment of Evangelists a Desirable Method of Promoting Religious Interest in our Churches?" opened by H. H. Kelsey and A. T. Perry. In the session of the afternoon Williston Walker made a brief statement of the needs of the Seminary, and C. S. Beardslee read a paper on the "Kingdom of God," having for its purpose to exhibit the elements in the New Testament conception.

The following officers were elected: President, O. W. Means; vice-president, T. M. Miles; secretary and treasurer, William F. English; executive committee, the officers and S. A. Barrett, T. C. Richards; committee on apparatus, R. Wright, F. S. Brewer, T. M. Hodgdon; committee on increase of the ministry, A. L. Gillett, C. H. Barber, G. H. Cummings; committee on endowment, F. W. Greene, S. B. Forbes, E. E. Nourse.

Seven months of missionary service by John K. Nutting, '36, and his wife, have resulted in the formation of a church in Gaza, Iowa, with a membership of 30. The church has been recognized by council, and a building costing \$700 has been erected.

The 50th anniversary of the priesthood of Rev. Dr. Augustine F. Hewit, '43, superior of the Paulist fathers, was recently celebrated. In the Paulist's church, Columbus avenue and Fifty-ninth Street, New York. Dr. Hewit is one of the five original founders of the Paulist Order, of which the official title is The Institute of Missionary Priests of Saint Paul, the Apostle. This Order in some respects cultivates American ideas more than the other orders of the Roman Catholic Church.

An article from the January number of *The Chinese Recorder* on Communion Wine, written by Charles Hartwell, '52, has been printed in English in pamphlet form for circulation in this country.

The Fourth Church, Hartford, Henry H. Kelsey, '79, pastor, has decided to remodel its present house of worship. The seating capacity will be increased by 200, and the proposed changes will cost about \$10,000. The project for a new edifice is for the present set aside.

The Williston Church, Portland, Me., has declined to accept the resignation of Dwight M. Pratt, '80, which was tendered March 7. Mr. Pratt has been the pastor of this widely-known church for seven years, during which time it has grown from the sixth to the second in size, with respect to membership, in the state. The present enrollment is 410.

The Second Church, Palmer, Mass., Frank E. Jenkins, '81, pastor, celebrated its semi-centennial, April 1, with appropriate exercises, both afternoon and evening. Franklin S. Hatch, '76, was one of the speakers.

The Pilgrim, an interesting monthly, published in magazine form by the church in Dalton, Mass., is edited by the pastor, George W. Andrews, '82. Mr. Andrews has been giving a series of Sunday evening lectures on The Johns of History.

The First Church, Crookston, Minnesota, Herman P. Fisher, '83, pastor, held a week of prayer in March. At the close of the week the congregation voted to continue the services a few weeks longer. At the last communion four adults united with the church by profession.

Taylor Church Missive, a leaflet put forth weekly by The Taylor Church, Seattle, Wash., indicates that the pastor, George H. Lee, '84, is doing earnest work in an important field.

The Kirk Street Church League, an organization formed since the coming of William A. Bartlett, '85, to the pastorate of the Kirk Street Church, Lowell, Mass., has for its chief object the interesting of all the men in the evening service. A special service modeled somewhat after the English choral service has been prepared and printed, in which the people can take part from the beginning to the end.

At the annual meeting in March of the society connected with the Mystic Church, Medford, Mass., it was voted to increase the salary of the pastor, John Barstow, '86, \$300. The year was closed with a balance in the treasury, and the benevolences were the largest for many years.

Austin B. Bassett, '86, pastor of The East Church, Ware, Mass., has been granted leave of absence for foreign travel and study. During his absence the pulpit will be supplied by Almon J. Dyer, '86.

On March 28 Charles H. Curtis, '86, preached his farewell sermon as pastor of Hassalo Street Church, Portland, Oregon, and has begun work as assistant pastor of the Westminster Presbyterian Church, Minneapolis, Minn., of which Pleasant Hunter, '83, is pastor. Before leaving Portland, Mr. and Mrs. Curtis were presented with a beautiful silver tea service by their former parishioners.

The *Congregationalist* describes as follows the new edifice of the Calvinistic Church, Fitchburg, Mass., George R. Hewitt, '86, pastor: "It stands conspicuously on a corner lot, with a triple-arched entrance

on the main street. The building is of stone, Romanesque in architecture, and contains on each side six windows, a number of them memorials. A great rose window, twenty feet in diameter, is placed in the front side. It contains a figure of the angel of the resurrection in the center, surrounded by other angels—the spirits of praise. The towers of the building are handsome additions, one being 158 feet high, containing a clock and bell. The auditorium is finished in birch, the choir gallery and pulpit in mahogany. The circular pews, upon an inclined floor, have a capacity of 600, and a gallery accommodates 200. The frescoed ceiling and odd-shaped roof and arches are brilliantly illuminated by electric lights. The basement is finished in cypress. The chapel stands, as formerly, in the rear of the meeting-house, and is connected with it conveniently. Social and class-rooms are on the upper floor, and the pastor's study is in the main tower." The new structure stands on the site which has been occupied by the church during its entire history of about ninety years, and was dedicated February 10. The total cost of the building was \$70,000.

The Third Reformed Church, Albany, N. Y., William N. P. Dailey, '87, pastor, organized at the beginning of this year, The Church Institute, the declared object of which is to promote the physical, social, intellectual, and spiritual interests of the children and young people of the church and Sunday-school. The Institute is managed by a board of directors elected by the executive committee of the Sunday-school, approved by the Consistory. Referring to this work in his annual pastoral letter, Mr. Dailey says, "We have taken up a new work for '97, unique in the church life of Albany. To fulfill our aim will cost time and money, but saved souls and better lives will be the result."

In the book recently published, "The Bible as Literature," Professor Rush Rhees, '88, Newton Theological Seminary, contributes the chapter on "The Fourth Gospel."

Arthur Titcomb, '88, has accepted a call to be pastor's assistant in The First Church, Springfield, Mass.

At the March meeting of the St. Louis Congregational Club, Edward F. Wheeler, '89, was one of the speakers, discussing the negative of the question, The Advisability of more Active Participation of the Pulpit in Politics.

Curtis M. Geer, '90, the beloved pastor of the First Church, Danvers, Mass., has resigned his pastorate, and has accepted a call to the Professorship of History and Economics in Bates College, Lewiston, Me.

The annual reports of the Bethany Church, Quincy, Mass., Edwin N. Hardy, '90, pastor, present these facts: Twenty-seven new members received, the church incorporated, individual communion cups adopted, a branch of the Brotherhood of Andrew and Philip started, a training school for Christian service opened, Sunday-School Home Department organized, and special work for boys begun. The year closed with a balance in the treasury.

William P. Hardy, '90, of the First Church, San Rafael, Cal., has accepted a call to Vernondale Church, Los Angeles.

The church in Windsor Locks, Richard Wright, '90, pastor, holds a monthly Sunday evening praise service, which is largely attended. Special violin and organ music are rendered.

Lyman P. Hitchcock, '92, has resigned his pastorate in Ellington to accept a call to Schenectady, N. Y.

Ernest R. Latham, '92, has accepted a call to a pastorate in Glenwood, Minn.

Frederick A. Sumner, '94, Little Falls, Minn., writes as follows to *The Record*: "Little Falls is about 5,000 in population, and the work here is on a much larger basis and looks toward larger results than in my former charge in Glenwood."

Seminary Annals.

THE CAREW LECTURES.

The Carew Lectures for the current year were delivered by Professor C. C. Stearns, on the evenings of March 23d and 30th, April 6th, 7th, and 13th. The general theme of the lectures was "Biblical Ideas in Early Christian Art." The first lecture spoke of the general subject of Early Christian Art, accentuating its genuine artistic value in spite of its necessary crudeness and limitations. In the second lecture the Christian frescoes in the catacombs were described, exhibiting their essentially Christian motive. The third lecture treated of the vitri, the miniatures, and early mosaics. In the fourth lecture was given a description of Christian art as shown in the sarcophagi; and the last dealt chiefly with the representations of the Lord's Supper. The lectures were profusely illustrated by lantern slides and drawings, and proved of great interest. The final lecture appears among the contributed articles.

The spring vacation was from March 13 to March 22.

The students have put the tennis courts in order, the schedule has been arranged, and the courts are in almost constant use.

At a special meeting of the Students' Association held April 6, the committee on the revision of the constitution made its report, which, with slight modifications, was adopted. The most significant change in the new constitution is the provision for a joint committee of Faculty and students, one of whose duties it shall be to enlist the students in voluntary Christian work. The system of committees has also been simplified and systematized.

The students were invited to the art lectures in the chapel on Saturday afternoons in January. The first two were by Dr. J. C. Van Dyke, who spoke on Fifteenth Century Paintings in Italy, and The Making of Pictures. January 23, Miss Clara Wilson, lecturer at the Academy of Design and Cooper Union in New York, gave a lecture on Modern French Painters, while the address the following week was by Caryl Coleman, whose subject was Picture Windows.

Two interesting lectures by Mr. H. E. Krehbiel, musical critic of the New York *Tribune*, were given under the auspices of the School of Music, February 13 and March 9. The first was on Folk-Song in America, illustrated by Mrs. Krehbiel. In the second he discussed the topic, How to Listen to Music. Miss Hamilton and Miss Bissell assisted him.

Feb. 26, Edward Baxter Perry, the blind pianist of Boston, gave a pianoforte lecture-recital, which was largely attended.

Tuesday evening, Feb. 16, a meeting in commemoration of the birth of Philip Melancthon was held in the Chapel. Dr. Hartranft delivered a scholarly address on the work of Melancthon, paying special attention to the conditions of his times, his relations to Luther, and his contributions to the thought of the world.

Tuesday evening, March 2, Rev. John F. Genung, Ph.D., Professor of Rhetoric in Amherst College, delivered an exceedingly able and instructive lecture, his theme being The Minister's Relation to Literature. He discussed the literary dialect and idiom as a means of finding men, the distinctive spirit of literature, and how it should color the minister's attempt to reach men, and the literary sense and habitude as an element in the minister's culture. At the close of the lecture, the Amherst men in the Seminary entertained Prof. Genung in the room of one of their number.

Rev. Samuel Freuder gave a lecture to the Junior class on the Talmud, Feb. 6.

Addresses in connection with the Chapel exercises have been delivered by Rev. Robert Ellis Thompson, President of the Central High School, Philadelphia, Jan. 25; Prof. M. D. Bisbee, of Dartmouth College, Feb. 4; the Rev. George Hodges, D.D., Dean of the Cambridge Divinity School, Feb. 5; and Prof. J. F. Genung of Amherst College, March 3.

Monday afternoon, Feb. 1, Miss Meredith Brown, founder and honorary superintendent of the Shaftesbury Institute, Lisson Grove, London, N. W., spoke on work in the London slums, with special reference to work for girls.

On account of illness in his family, Prof. Charles E. Garman, D.D., of Amherst College, has been obliged to postpone until next year the lecture he had hoped to deliver to the students this spring.

Wednesday evening, Feb. 24, the first of a series of informal conferences between the Faculty and students was held in the Music Room. The subject was the Missionary Spirit. Professors Merriam, Pratt, Walker, and Jacobus spoke, and several of the students took part. These meetings were designed to take the place of the more formal faculty conferences which have hitherto been held in connection with the general exercises on Wednesday afternoons.

Thursday afternoon, Feb. 25, Rev. Edward Judson, D.D., pastor of the Judson Memorial Church, New York City, gave the students an account of the work of his church.

At the missionary meeting, Feb. 3, Rev. Judson Smith, D.D., spoke of the work of the American Board, with special reference to the adverse criticisms brought against the work of foreign missions. Rev. A. E. Dunning, D.D., editor of the *Congregationalist*, was the speaker at the missionary meeting March 3. His theme was Some Im-

pressions of Foreign Mission Fields. April 7, Rev. E. P. Woodbury, D.D., described some phases of the work of the American Missionary Association for the colored population of the South. The Seminary has also been privileged to listen, Feb. 19, to an address by Rev. E. A. Paddock of Idaho.

Missionary addresses have been delivered by the students as follows: March 28, Mr. F. W. Hazen spoke to the Sunday-school of the North Methodist Episcopal Church; April 11, Mr. William Hazen addressed the Christian Endeavor meeting of the Fourth Church, and Mr. Olds the Christian Endeavor meeting of the Pearl Street Church.

The mission study class has completed the course outlined in missionary biography, and are now studying the different missions of the American Board.

At the annual meeting of the Settlement Association, March 3, the Board of Managers was enlarged to include men, and three of the students were elected members of the Board.

March 4, Prof. Merriam went with a party of students to visit the State Prison at Wethersfield.

Nearly a hundred of the most choice missionary books in the library have been placed on the shelves in the reading room in charge of the missionary committee of the Students' Association.

The third social of the year was held by the members of the Middle class Wednesday evening, April 14. Prof. and Mrs. Mitchell were the guests of the class. Prof. Mitchell gave an interesting and helpful talk on his experiences as pastor in St. Augustine, Fla., which he has recently visited after an absence of nearly seven years.

The annual meeting of the Students' Association was held Friday, April 10. The following officers were elected: President, H. P. Schaufliker; vice-president, W. E. Lingelbach; steward, Jesse Buswell; laundryman, P. W. Yarrow; book agent, C. P. Redfield; manager of athletics, R. B. Hall; editor of the *Record*, E. W. Capen. The secretary-treasurer will be elected in October from the incoming Junior class.

Holy week was appropriately observed by the Seminary. The chapel exercises, conducted by President Hartranft and Professor Walker, followed the events in the last week of Christ's life on earth. By vote of the faculty all exercises were suspended on Good Friday, with the exception of morning prayers, led by Professor Walker who gave a very helpful talk. Four special services were held after supper, beginning Tuesday evening. Prof. Jacobus was to have led the first meeting, but, on account of illness, was unable to do so, and Prof. Beardslee took his place. He spoke helpfully on some lessons drawn from the intercessory prayer of Christ, found in John, 17. Wednesday evening Dr. Lamson gave a very suggestive talk on the significance of the retirement of Jesus during Wednesday of Passion Week. Dr. Doggett, president of the Y. M. C. A. Training School, Springfield, was the speaker Thursday evening. His theme was fellowship with

Christ, based upon John, 15, with the fuller interpretation of the idea contained in the first epistle of John. Friday evening the Seminary was privileged to listen to an address by Prof. Riggs of Auburn Seminary, which was a most searching and tender treatment of sin and self-sacrifice. The series of meetings proved very helpful, and it is hoped that similar meetings will be held each year when the Seminary is in session during Holy Week.

A bequest of ten thousand dollars for the Seminary comes from the will of the late Mrs. Philip Moen. It's, however, so conditioned that it will not, at best, be available for a number of years.

Members of the Junior Class have organized a debating society, with Mr. Lingelbach as president. They meet every two weeks for discussion and debate.

The Day of Prayer for Colleges, Jan. 28, was appropriately observed by the Seminary. Prof. Paton led the Chapel exercises in the morning. At 11:30 floor and delegation prayer meetings were held in the students' rooms. The afternoon meeting was held at four o'clock, at which Messrs. Hall, Howard, Lytle, and Mather described the Christian life and work in their respective colleges, Redfield, Bates, Williams, and Princeton. Mr. Bishop represented the Seminary at Williams, and Mr. Schaufler at Amherst, while Rev. O. S. Davis attended the meetings at Dartmouth as the representative of Hartford. Miss Sanderson was appointed delegate to Mount Holyoke College, but the severe snow storm necessitated the giving up of the meeting there.

Messrs. Mather and Capen spoke at the Asylum Hill Church Thursday evening, Feb. 4, at a postponed meeting in observance of the Day of Prayer for Colleges.

The New York *Evangelist* for Feb. 4 contained a cut of Hosmer Hall and a sketch of the Seminary, written by Rev. Lewis W. Hicks. Liberal extracts were printed in the Hartford *Courant* of Feb. 8. The *Journal of Fine Arts* for February also contained a description of the Seminary, illustrated by a cut of the Case Library.

The Junior class held their first social of the year in the Case Library, Saturday evening, Jan. 16, and listened to Prof. Macdonald's reading of Scotch ballads and stories.

Saturday evening, February 6, the members of the Middle class called on Dr. Hartranft to congratulate him on the completion of nineteen years of service as president of the Seminary.

Monday evening, March 8, the Middle class held their second social of the year. Dr. Hartranft was the guest of the class, and in an informal way gave much helpful advice concerning the work of the pastor.

The fourth annual reception to the women students was given by Mrs. M. D. Thompson on Saturday afternoon, March 6, at her residence. 29 Atwood Street.

The second semi-annual banquet of the Seminary was held Wednesday, March 3. Mr. Schaufler acted as toastmaster. The speakers were Prof. Genung of Amherst College and four of the students.

Mr. W. C. Hawks delivered an address Feb. 1 at the dedication of the Meekins Library, Williamsburgh, Mass.

Among the engagements filled by members of the faculty are the following: Prof. Mead lectured March 2 at the Episcopal Divinity School, Fairfax, Va. Dr. Hartranft addressed the Connecticut Valley Congregational Club at Springfield, Feb. 23, on The Higher Education of Women, and at the Barnard Banquet, Jan. 25, he spoke on Education the Right Hand of Religion. At the annual Meeting of the Library Association, held at Wadsworth Atheneum Feb. 3, Prof. Perry was one of the speakers. Sunday, Feb. 7, Prof. Perry spoke at 1 Talcott St. on Human Nature, and the same day Prof. Mitchell delivered an address on Moral Law and its Development in Humanity before the Discussion Club at the rooms of the United Workers. At the Ministers' Meeting, Feb. 8, Prof. Beardslee read a paper on The Kingdom of God, Historically and Biblically Considered, and Feb. 22, he read a second paper on The Biblical Conception of the Kingdom of God. At the annual meeting of the Hartford South Association, held at New Britain, Feb. 16, Rev. E. E. Nourse read a paper on Recent Investigations of John's Gospel, and Prof. Jacobus discussed the question, How to Promote Bible Study among Young People. March 1, at the Ministers' Meeting, Prof. Perry spoke on Sunday-school Instruction. Prof. Walker spoke before the Boston Congregational Club March 22. Prof. Jacobus read a paper before the Archaeological Club, March 19, on The Jews in Rome in the beginnings of Christianity, and Prof. Mitchell read before the same Club, March 19, a paper on Philosophy in the First Century A. D. Prof. Mitchell spoke before the Saturday Morning Club, Jan. 30, on Greek Oracles.

At a meeting of the Hartford Central Association, held April 5, the following men were licensed to preach for three years: from the Senior class, Messrs. Bacheler, Gillette, Rhoades, Sargent, Travis, Tuthill, and Weeks; and from the Middle class, Messrs. Bolt, Brand, Buswell, Capen, Deming, Prentiss, and Williams.

General exercises have been held as follows; Jan. 20, scripture reading by Mr. Howard, hymn analysis, by Mr. Tre Fethren, sermon by Mr. F. W. Hazen; Feb. 10, scripture reading by Mr. Yarrow, hymn reading by Mr. Lingelbach, sermon by Mr. William Hazen; Feb. 17, a discussion of the Christian Endeavor Organization by Messrs. Prentiss, Redfield, and Bolt, who spoke respectively of Its Purpose, Its Perils, Its Possibilities; March 3, an essay by Mr. Hawley on The Doctrine of the Future Life in the Psalms, and a sermon by Mr. Rhoades; March 31, a hymn analysis by Miss Holmes, and a sermon by Mr. Sargent.

THE
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The *Record* closes with this issue its first year as a quarterly. The cordiality with which the change has been received is full warrant for its continuance. Beginning with our November number it is proposed, as a new feature, to offer suggestions in each issue as to a course of study, with reading references, along some particular line. Requests for help of this kind frequently come to individual professors. It is accordingly thought that such assistance as is now given by letter might find a wider usefulness in the pages of the magazine. The November number will also contain a careful study of the work of Hartford Seminary on mission fields, which will prove of great value. During the year Professor Beardslee will present additional studies upon the important topic of the Kingdom of God.

We make with this issue our first essay in the line of illustration. It is always interesting to get an idea of the impressions which an Alma Mater makes upon a son after twenty-three years of absence. This is what Mr. Hicks has admirably given in his bright and interesting article on Hartford revisited, and the illustrator has tried to help the reader see with the eyes of the alumnus something of what he noted. We would call attention also to the Summary of the Course of Study. What the cuts try to

give of the environment of the work of the institution the list of studies there presented suggests as to the scope and method of the instruction given.

We are glad that we can present to our readers Dr. Lyman's admirable address before the Alumni and Pastoral Union. Few ministers to-day have the skill which he possesses of presenting strong thought in language forceful and full of grace; and few have his power of impressive and brilliant delivery. He is himself a fine embodiment of the principles of that quality of high art which he would see incorporated into the ministrations of the church. The kindly, yet clear-sighted, criticism of Dr. Gordon's "Christ of To-day," by the venerable Rev. John S. Davenport of the Catholic Apostolic Church in Hartford, will well repay a thoughtful reading.

We wonder if all of us realize how largely theory governs thought, even in this day of the apotheosis of physical science. Strange as it may seem, there is to-day positive need of curbing speculation. Patient waiting upon facts and docile submission to their sole control is after all even now as rare as in days of old. One needs only to mention the science of anthropôlogy to define and defend our thought. The search within this noble and manifold science for indubitable verity is a widespread master passion. Never in any realm was the demand for historic reality more imperious. One would think such a vigorous tendency would register as vigorous a reaction against all impulse to speculate upon the nature, origin, kinship, and destiny of man. But man's proneness to theorize is even here by no means annulled. It seems rather aroused and excited with an unwonted stimulus to revel with an almost unparalleled freedom through almost limitless ranges of opinion hitherto all untrod. Let any one estimate, if he can, the changes in all current literature and thought in this realm, if all conjecture were suppressed, and every word and thought within this science were kept strictly within the range of demonstrable fact.

The question of the proper method of examining candidates for licensure to preach has become of increasing importance during the past few years. The method adopted by the Middlesex

Association of Connecticut, described in our report of the Anniversary, presents the most thoughtfully deliberated and conscientiously explicit method that we have seen. It certainly deserves a wide trial. A licensing body should be esteemed neither as a court of theological inquisition, nor a board of scholastic dons, nor a group of kindly indifferentists; but a body of consecrated servants of a living Lord, zealous only for his honor and the extension of his sway, and in loyalty to him, and in the light of a ripened experience, seeking to ascertain the fittedness of young men to proclaim the riches of his redemption. The method suggested should certainly make the examination profitable to both candidate and examiner.

Three matters of common remark have a common bearing upon current theological education not so commonly made clear. The ignorance of our Christian youth of various phases of Biblical lore is a painfully patent and prevalent fact. The old handbooks and compends of theological truth are voted void of credit and out of date. The mind is largely preoccupied with material of other sciences and with problems emerging from other themes. These three facts compel three corresponding adjustments in current theological education. It must start from the bottom. It must employ new methods. It must earn a place among the objects of interested thought. Of these three compulsory issues not the least is the demand for new methods, new ways and means. Here the work must be upon the data of well-attested fact. The forms and behests of logic, and the contents of pure inference are swiftly challenged and dismissed. And the facts must be handled by processes conformable with the methods of modern science. These brief statements show how fundamental and imperative are the transformations called for in the theological field of the present day. It is not from choice alone, but of necessity, that theological pedagogy is being revolutionized. He is a wise and timely instructor who can make clear to his own mind the difference between matter and form. Touching the latter he may be freely pliable under the molding forces of the present age, while, as regards the former, he holds immutably fast by the eternal verities of God.

A recent article in one of our religious weeklies adduced arguments from the statistics of the Congregational denomination to show that there was already an abundant supply of ministers, and suggesting that it was only necessary now that a few choice minds should turn to theological studies. It hardly needs statistical argument to prove that considering present methods of church work as the final methods, and considering the present distribution of churches to be the normal, there is no crying lack of men to fill all the places that will give a comfortable support. The question which at present vexes our churches is not whether somebody can be found willing to fill pulpits and draw salaries. The topmost question of our Congregational ministry to-day is whether or not there are enough men of consecrated spirit and thorough equipment to captain the strife between Christ and the powers of evil. If the rapid expansion of our western frontier made it necessary for a time to recruit the ranks of the ministry from men whose warm-heartedness was made to do service for sound thinking and large acquisition, or, alas, that it must be said, from men whose willingness in drawing the salary and knack in drawing the crowd served instead of tensity of conviction and devotedness of life — if circumstances, we say, once made such makeshifts necessary, those circumstances have been removed. The time has come to demand of the ministry the co-operant efficiencies of devoted spirit and sound training. The tendency of our denomination, as conclusively shown by the articles we have published by Dr. Walker and Professor Gillett is toward a steady deterioration in the quality of ministerial training. The need of to-day is not a larger supply of ministers of some kind, but an improvement of the kind, and more of the right kind. The only possible way to bring this about is by a large and steady increase of young men applying for ministerial service, of young men of loving hearts, of trained minds, and of consecrated wills. The whole logic of the ecclesiastical and social situation points to the need of a thorough and wide training for ministerial service, and toward the need of many men so trained in order that the Church of Christ as it has grown in appreciation of the range and multiplicity of service required of her may be supplied with efficient and loyal ministers. For men so equipped there is a wide demand.

THE TRUTH OF THE INCARNATION IN CERTAIN PRACTICAL RELATIONS.

ANNUAL ADDRESS BEFORE THE ALUMNI.

BY ALBERT J. LYMAN, D.D.,

JUNE 1, 1897.

Gentlemen of the Alumni Association, Members of the Faculty,
and Friends:

I am sure I may beg at the outset one moment in which to thank you very simply for the honor of being privileged to offer a word on this occasion, — an occasion which every year illustrates afresh the steadily advancing power of this great Seminary.

I am a stranger here and cannot speak by the book nor can I properly allude to any immediate problems that may confront the institution, but the accuracy and breadth of the scholarship, as well as the nobility of personal and professional ideal illustrated here are matters of common report and renown; and, as one among the younger men — I still insist on saying *younger* men — in the Congregational ministry, I glory in these things and in the men who represent them.

And it is, I confess, the sense of the ideal regnant in these halls which has governed my selection of a theme to-night, the ideal, as I understand it, of blending a vital adherence to the ancient faith with an equally vital freedom of adjustment to the legitimate demands of the modern age.

The theme, therefore, seeks to be a vital one, and has to do with certain practical relations of the truth or principle of The Incarnation.

I need spend no time in reminding you of what the principle of the Christian Incarnation is. I have no refinements of idea to suggest about that. I mean simply by it what we all understand — the principle of embodying a higher spirit in the finest forms of a lower environment for the sake of lifting the whole of that environment to a higher level.

Thirty years ago, in the dingy, yellow, barracklike building in University Place, New York, then known as Union Theological Seminary, we who were students — alleged students — there used to marvel at the strange eagerness of that worn scholar and man of God, Professor Henry B. Smith, our teacher in theology, when he insisted upon a certain phrase of words as conveying the central principle of the Christian Revelation.

The phrase was: "Incarnation in order to Redemption." That was the profound and superb phrase which more than any other phrase of words shone along the barren corridors of that old seminary building thirty years ago.

He laid a certain quivering stress, I remember, upon both great terminal words. And I see again to-night the flame that shot over the thin metaphysician's face as he declared how both of these regal ideas — Incarnation and Redemption — must ever be conjoined, equal in vitality and value. And, doubtless, the verdict of the veteran theologian has been justified by the intuition of the church universal.

But it is surely not unjust to say that the Christian thought of the last quarter of a century is assigning to the former, the truth of Incarnation, a still freshened emphasis.

I stand subject to the correction of men here present who are exact and expert observers. But what seems to me to be flaming at the heart of Protestant Christendom to-day is a freshened conviction that the Incarnation is not only the antecedent of Redemption, not only the historical basis for it, but indicates the *method* of Redemption, the continued and constant method, not only in the first supreme instance in the person of Christ, but in the continued economy of Christ's church on earth.

Incarnation not only inaugurates Redemption, but continues it by successive though subordinate reëmbodiments of the same principle.

I should apologize for introducing a simple, practical discussion by even a moment's lapse into this air of dogmatic statement. I would be alive to the easy folly by which a casual speaker usurps the tone of the specialist. But you remember the motto of Lord Walpole: "*Fari quae sentiat*," which being translated, I suppose, means that one should say what he thinks even in a theological seminary!

And it seems to me that St. Paul is unmistakable in his teaching of this conception of the Incarnation as being reincarnate (if I may venture the word) in the faith of believers, in the office of the ministry, in the fraternal society of the church.

Although St. Paul did not himself hear the musical, tender Voice in the "upper room," he is a good interpreter of its prophetic words: "I in them," "Thou in me," "That the world might believe," which St. John afterward wrote down. Just now everybody is interested, and some persons slightly agitated, by the spectacle of Harnack pushing back with his rationalistic hand the dates of the Pauline letters — poor amends, I cannot help thinking, for his attack a few years ago on the Apostles' Creed. But whether the interval between the Pauline letters and the Gospel of John was longer or shorter, it is startling to discover how the so-called mysticism of the Fourth Gospel is anticipated many years by St. Paul. "Christ liveth in me," he says, in Galatians, "To reveal His Son in me"; or in I Corinthians, "Know yet not that ye are a temple of God;" or in Ephesians, "Christ may dwell in your hearts through faith," or "We have the mind of Christ." But that this is not a casual figure of speech, a mere mystical refinement, is indicated by bold, prolonged passages, where the same idea applied to the entire church, as in that magnificent burst of sustained eloquence in Ephesians, too long to be quoted here. "Speaking of the truth in love, may grow up in all things into Him, even Christ; from whom the whole body fitly framed and knit together, etc."

Even in the middle of a formal, forensic argument like the Epistle to the Romans, or in sternly ethical letters like those to the Corinthians, St. Paul's sense of this reincarnation of Christ, both in the individual Christian and in the corporate body of the church, bursts up into glowing sentences which half dazzle, half stagger us, they are so daring.

And yet Paul is no mystic. This idea of the immanence of a Living Christ is never in the Pauline literature pressed out of a sane perspective, — never crowded so far as to imperil a sound ethical philosophy, or minister to a fantastic spiritual pride, or substitute an esoteric for the common Christian intelligence, as they almost seem to do at Keswick, or to warrant High Church

sacramentarian dreams, or a claim of infallible churchly authority.

But St. Paul says so much and says it so intensely that there suddenly flashes upon us the sense and splendor of the idea that the genius of the Incarnation *is* reproduced as we have not perhaps realized in the subsequent life of Christian men and Christian churches.

To indicate, though of course in a most hurried and imperfect way, two or three of these reproductions, is my purpose to-night, and I will venture to select for a moment's glance these three fields:

- I. The field of Christian Doctrine.
- II. The field of Christian Preaching;
- III. The field of Christian Church Organization.

I shall indulge in no elaboration, and what I say will be only in the way of tentative suggestion rather than of formal argument. There is not time to argue in detail the points suggested.

I. As to *Christian Doctrine*:

Shall I seem a reactionary in the field of critical debate if not an actual renegade from the march of Protestant progress if I advance the proposition, or paradox, if you like the word better, that Christ Himself is in some sense reincarnate in the great creeds of Christendom? I speak of the ecumenical creeds or of the true doctrinal consensus at any time among the real disciples of Christ.

But why should it be thought a thing incredible or irrational that the main fabric of Christian doctrine is in some degree the intellectual mold into which Christ's spirit flows, that the great Incarnation is intellectually reincarnate in the mental apprehensions of the church? Does not the logic of St. Paul imply this? Does not the doctrine of inspiration itself involve this as its sequel?

How can you construct a Christian Psychology which will admit a dynamic rather than a mechanical inspiration and not also admit something of this truth as its continued corollary?

At this point I hear your Protestant battle-axes rattle,

brethren. If I escape being cut down before I have a chance to explain, I shall be fortunate. The theological way you know is to erase your antagonist first and let him explain afterwards! And this view just advanced does seem reactionary. Are you flinging us back, you will cry, upon the vanished dream of the authority of the consensus, the infallibility of dogma?

Well, no. Cervantes' genial satire applies, no doubt, to theologians: "Every man is as God made him and sometimes a great deal worse." But I dare to assert that the authority of the great doctrinal consensus, as articulating something of the very spirit of Christ, is one permanent pole in the intellectual battery of Christendom, and we are in danger of forgetting it.

The other pole is the right and authority of private judgment, which we are in no danger of forgetting. But this rests upon the same basis and thunders, with the same warrant as that which lies back of the authority of the consensus, viz., the truth that Christ is in the soul of the believer. The point is that neither pole of the battery plays true without the other pole.

Is not this the very secret of a sane and spiritual Protestantism, a sane and symmetrical manhood even, that it shall blend and balance what perhaps seems at first intellectually inconsistent. Law and liberty, faith and reason, society and the individual; and it is rational to blend them, for the evidence that each contains a truth is greater than the evidence that the apparent discrepancy between the two is real. It is rational then to hold to both, or something of both, at the same time, though with wide extended arms, and find in the living man, which is the link between them, the synthesis which eludes our speculative vision.

Instead of this our young students are apt to oscillate for a time between the Dan of Criticism and the Beersheba of Orthodoxy, and finally camp at Dan!

At present the emphasis seems to be thrown upon the critical, the individual pole of the battery. .

It is time then to emphasize the other pole, — the authority of the consensus. And this other is not merely a theologian's dream. Real theologians don't dream. The philosophy of Evolution itself, in its very latest verdict, reaffirms, if I mistake not,

an authority in the past and with this also agrees that profounder philosophy of man which from Plato to Hegel has maintained that truth is in some sense *in* the mind, not simply observed by it. Even these "quicksilver mines of Metaphysics," as Doctor Shedd used to call them, with the curious grace that sometimes came to his iron pen, reveal some solid stepping-stones for faith.

But my Puritan friend — and the friendship of a Puritan is worth keeping — sternly reminds me that this doctrine of Christ speaking "*ex cathedra*" through the church, even the whole church, in the creeds, curves by an inexorable logic along a path, which, passing the Anglican half-way house, leads on toward the Vatican. I admit it if this doctrine be held alone. But so, also, the doctrine of Christ in the individual believer and the right of private judgment, if held alone, curves by a logic equally inexorable either toward Rationalism or toward the fantasies of esoteric dreams.

Why not employ the full binocular of the soul of the Christian history — the double truth, scriptural and resplendent — that Christ is *both* in the individual mind and in the mind of the church universal. Both poles are necessary to compass the orb of Christian truth. There is a certain comfort in adding Princeton and Andover together and dividing by two.

You say, of course, the two are inconsistent. I don't mean the concrete geographical entities, but in the abstract the authority of the consensus and the authority of the critical individual judgment are inconsistent with each other.

On the contrary, I assert that the union of the two makes the very dynamo of Protestantism. Inconsistent! Mutually exclusive! So inconsistent is the recurrent flash in yonder electric coil, so mutually exclusive are the two forces, one of which flings this planet away from the sun with the centrifugal expansiveness of the higher criticism itself out into space, while the other force holds the planet in toward the solar orb, as if it rolled against rims of immovable crystal.

Take, for example, the Nicene Creed; not, of course, in the way of any detailed analysis, but simply and swiftly for illustration.

What is the Nicene Creed? "A marvelous and immortal

doctrinal symbol," replies the conventional churchman. "A treaty between quarreling theologians," sneers the patronizing historical critic; call him Harnack and you will not be far wrong; or, say our liberal friends, for substance the Nicene Creed is the dovetailing of two inconsistent speculative dreams — a fine specimen of Greek joiner work — the acute observation of Greek telescopes upon remote Semitic mysteries; or, with a touch of subtler scorn, they echo the *mot* of Disraeli, you remember, about the Athanasian Creed, that "it was the most splendid ecclesiastical lyric ever poured forth by the genius of man."

Disraeli probably thought that the Athanasian Creed was the work of Athanasius, but then that is a slight error for a politician to make, when off his beat.

Well, all very well and clever, these easy satires upon the old creed, *if* the New Testament is a myth, *if* the Pauline literature is the heated fantasy of a wandering Cilician zealot; but if not, — not.

Of course we admit the polemic element in the Nicene Council. But even the men that wrote the New Testament disagreed sometimes among themselves. A consensus may have the authority of a latent agreement beneath surface differences, and our argument asserts this and asserts that in the prevalent intellectual undertone at Nicea the spirit of Christ was actually present. The logic of the continued incarnation promised by our Lord and gloried in by St. Paul involves this, so far as I can see, for the life of Christ in the souls of men is a life of Christ in the intellects of men.

Well, brethren, up go again your Protestant Congregational hands, especially your liberal semi-rationalistic hands, if there are any here, in holy horror. "What!" you say, "this is High Churchism with a vengeance. Why! man," you say, "do you know whither you are going?"

Yes, brethren, but not quite so fast, please. I see no particular danger in being half a High Churchman, provided the other half is broad.

If Christ was in those men of old, He is in us as well, by the same reasoning. We also have from Him the same right of intuition, statement, and faith. Other things come in also —

human limitation, human error. If we follow St. Paul we must stop where St. Paul does. The sane perspective must not be lost. The church does not so incarnate Christ as to usurp the place of Christ. The right of private judgment, that eternal bulwark of intelligent and progressive Protestantism, remains intact.

The church is not inerrant. The church has sometimes wandered far away; whole populations may apostatize. Creeds are neither inerrant nor complete. Christ's Incarnation in them is not complete. They must be tested by time, by their fruits in the correspondence evident through long periods between them and the common Christian life. But, after all proper limitation and abatement, the fact remains, and it seems to me blessed, that Christ's Incarnation was, and is to a certain degree, reincarnate in the intellectual apprehensions of His true followers.

There is no more mysticism in this view than there is in St. Paul, and there is not enough in him to hurt anybody. The great Nicene Creed only defines the elements that enter into a mystery. *How* they are blended in the divine depths of that mystery the creed does not attempt to explain. The subtle Greek intelligence did not intend and did not dare to inventory the contents of that mystery.

We must not import our New England idiom to Nicea. In our anthropomorphic Western translations, half Latin, half Saxon, the impression of this delicate Greek reserve, as to the content of the Incarnation, is lost. No Greek supposed that the creed explained Christ. But so far as it does go, the creed is more than an extraneous intellectual observation upon Christ; more than an acute speculation concerning Christ; more, even, than a careful exegesis of New Testament Christology. It is the precipitate of an intuition of Christ which reproduces in a certain degree the Christ upon whom it gazes.

Now, if these things are true, then it would seem to follow that the genius of Christian doctrine is not the genius of thought merely, but the genius of the Incarnation as well, and the attainment of true insight into doctrine is not a mere speculative *tour de force*, but it is to be sought also through personal intimacy with Christ, through a pure and gentle life, through the cultivation of the heart.

And does it not also follow that we must honor the old creeds more? Does not our loyalty to Christ involve something of loyalty also to other people's loyalty to the same Christ, and to their statements of that loyalty?

We are to be loyal to this great loyalty of the dead and to that in the dead which lives forever. We listen to what I once heard that great orator, Doctor Chapin, call "The roll of drums from the Valley of the Shadow of Death." Here is the intellectual continuity and consistency of Christian history.

A great creed is not unlike a great cathedral, only far more permanently vital. Yet, every cathedral is for use and reverence, not for forgetfulness and scorn.

In some transfiguring hour of your life you have perhaps found yourself in York Minster or under the great nave at Chartres, or beneath the spires of Cologne, at vespers it may be, an hour before sunset, when "the lights like glories fall." Of course, you were not there to fling cheap cavil upon the old centuries that built the pile. On the contrary, you were *one* with the old ages. The shafts of the hoary columns, the vast arch of the nave, the blaze yonder of the great rose window and, high in the misty dome, that ray of light as from the quiver of the cherubim; these were not symbols and synonyms of mediaeval superstition. No, no. Life beat here, you say, life built these walls, the life of faith and love, the vision of realms ineffable; these reared this pile and are eloquent through it forever.

But so, and far more so, of the great creed. Love built it. Faith built it. Christ is in it. I love it. It shall not enslave me, for the same Christ may speak to me also, but neither will I be disloyal to it. Back of the verbiage, the "time vesture," as Goethe called it, is a soul of immortal verity. I must assert, not merely historic venerableness, not merely antique beauty, but also a certain perennial truth and continuing authority in the common doctrine of the Church universal. I cling to this more sinewy and, as it seems to me, more spiritual estimate of the great, wrestling past, in which also Christ dwelt, as truly as He dwells with us to-day. This is no bigotry. It is simply the Pauline logic of a redoubled and reverberating Incarnation applied in the intellectual field.

Is doctrinal truth then complete? Is doctrinal definition final? That does not follow. Subordinate externals become obsolete. Archaisms vanish. Time winnows the chaff away with the ceaseless beating of his wings. The avalanches slide off the Alpine summits, while the Granite of God abides. And this abides, — that the Voice of Christ is forever vocal in the irenic creeds, and a genuine new growth in credal statement will supplement, not supplant, what issued from the old Nicean and Chalcedonian stem.

II. Secondly, and much more briefly.

Is not the genius of *Christian Preaching* also the genius of the Incarnation? Is not preaching at the heart and core of it, a reincarnation of the spirit of Christ in the personality of the preacher and in the forms of the speaker's art.

I venture to repeat and underscore that great and misused word, *Art*, for the thought I wish to suggest concerning the Incarnation may perhaps be approached through a moment's attention to this word.

The legitimacy of the idea of art in connection with preaching has been questioned by the pulpit itself, and even when the phrase "The art of preaching" has been admitted it has been introduced casually and lightly or else half shamefacedly, as though art in the pulpit were out of place, "degrading the sacred desk," this is the conventional sarcasm, "to the level of the stage" — making the preacher a "performer," and the sermon a "performance," a kind of poor mimicry of the genuine pulpit fire, and showing, to use the phrase of Burke in another connection, only "the contortions of the sibyl without the inspiration."

Or, at best, art in preaching is supposed to have to do with mere literary style, graces of elocution, devices of rhetoric, that and little more.

So far has this contempt for art in the pulpit been carried that in all the courses of lectures on preaching presented of late years at our theological seminaries, I do not recall one which has cared or dared to squarely discuss the subject from the artistic standpoint or present a really thorough or vital conception of art in connection with preaching.

Even such a man, for example, as the late Bishop Brooks, an authority, of course, of the very first rank, plainly disavows the artistic standard in his "Yale Lectures," emphasizing the didactic, rather than the artistic quality, as indispensable. Sermons are "tools, and not works of art," he says. And this, no doubt, is accurately just, if only the common and superficial conception of art is had in mind.

It must be said, however, that Dr. Brooks' practice hardly matched with his theory in this regard, for no man was a more diligent student of style. I have been told by the minister who was, perhaps, Dr. Brooks' closest ministerial friend, that no preacher of our time was more sedulous than he in regard to forcible and felicitous literary form. This regal and rushing man also could spend an hour in a hunt for a word. He was constantly studying expression. He especially loved art and artists, and he made himself, not all at once, as people suppose, but little by little, by taking great pains, master of his own unique and inimitable style, just the style for him (but not for you and me).

Now, what lies beneath this tacit condemnation of art in the pulpit. Is it not a feeble and trivial conception of what art really is?

Let us repudiate this childish folly and echo the deeper sentiment of the classic age, which asserts that the field and kingdom of art is the realm of the Eternal, to which something in the soul of every man responds—the realm of truth and beauty in one. And if at this point, by God's grace, we can avoid the mawkish and stilted counterfeit of the thing we are after, we shall, if I do not mistake, find something which binds together the nobler art and the finer consecration of the preacher. And this is worth striving hard to attain, for it reveals itself precisely at the point of the relation of preaching to the Incarnation.

What is the law and genius of art? Is it not to proceed from truth through beauty to concrete impressiveness? Let me beg you to mark these words: First, truth; then beauty; then effect. But, brethren, have we not, half unaware, in these words, employed a phrase which brings us also within the very corona of the Incarnation itself? From truth, through beauty to rescue and salvation. It was Christ who was the "fairest among ten thousand," the "altogether lovely" One.

The beauty of Christ is the very thing described by that fine word *Grace*. Grace is more than pity, more than pardon. It is a beauty of moral embodiment and movement, an air at once graceful and gracious, the delicate and ineffable charm which clung about his manner, when He turned to see "who touched" Him, or folded timid children to His heart. Does not the inner and vital philosophy, then, of true and noble art, and the place that it gives to beauty as the medium between truth and effect, bring us into the very vestibule of the Incarnation itself?

Now, the people are wiser than we. The people insist, in spite of us, in applying quasi-artistic standards to the work of the pulpit, and the people are right. Preaching is more than teaching, and the essence of the difference is precisely this. Teaching is a *report* of the truth; preaching is an *Incarnation* of the truth. Teaching *tells* the truth; preaching *acts* it, in the vital Demosthenean sense of the word. Preaching *impersonates* the truth.

Now this is noble art, the finest art; but it is an art which springs out of the glowing depths of the Incarnation itself. To employ the same rich and majestic root word, preaching *incarnadines* the pallid conceptions of mere intellect.

The mere essay reader speaks to empty benches and should; the merely didactic falls flat and ought to, for it is out of harmony with the genius of the Incarnation, which is that of representing the invisible in visible form, supremely winning because supremely beautiful.

I repeat, with the utmost emphasis, I would be on my guard here against mere fancies, the last thing tolerated in these halls. Of course we are right on the edge, or rather just above the edge, of what you would have a right to call vapid and visionary, if not indeed downright sentimental nonsense, so clever are the counterfeits of the finest things.

But am I wholly in error in believing that somewhere in this region, though hidden it may be in the thicket of our professional technique, is a beautiful and thrilling truth?

We are accustomed to say there are three tests of high art,

1st. The nobility of the idea;

2d. The correspondence of the form with the idea;

3d. The living beauty of the form itself.

Certainly beauty is the mystery that bridges the gulf between thought and form. But in the great Incarnation we have God's supreme idea in a form perfectly corresponding with that idea, and in a form which itself is supremely beautiful.

Now, the preacher in his preaching, yes, in his whole manhood and the training of it, is to embody, after his poor measure, something of this Divine ideal. This and nothing less *is* his ideal. He is to do more than report Christ; he is to represent Christ. And Christ is with him and in him to help him to do it.

I cannot but believe that the Pauline doctrine of a continued Incarnation in the Gospel ministry sustains this conception of the ministerial function. The man and the minister, the art and the Incarnation, become unified, and in the finest of all senses that old Latin maxim of eloquence is fulfilled which, as you all know, was graven the other day upon the golden loving cup we gave to that foremost among the pulpit orators of America at the culmination of fifty faithful and splendid pastoral years: "*Sermo animi est imago. Qualis vir talis et oratio est.*"

You remember Doctor John Brown's description of the preaching of Chalmers. I remember one sermon of Liddon in St. Paul's, under special circumstances, when that usually stately preacher suddenly left his manuscript, and leaning, as was not his wont, over the desk, and his voice breaking with earnestness, he poured forth a number of sentences, evidently unpremeditated, but of perfectly inspired eloquence, concerning the worth of the soul, as witnessed by what Christ had done to save it, which completely swept that vast congregation as if an angel's trumpet had pealed beneath the arches so that the entire audience visibly bent and swayed like one man on the cathedral floor.

We have perhaps marvelled in listening to a great preacher, at the swiftness and splendor of intellectual and emotional movement in which all the wealth of material already in hand is suddenly *shot*, not only into finished form, but into a living energy within that form, becoming at once symmetrical and electric, and we then exclaimed! "This is noble art;" but when the same sermon has gone on still further, and when to this glori-

ous art is added that specific passion of the pulpit, that intimate and intense yearning to save men in which the very heart of the Incarnation flames, then we exclaim, "The art of preaching and the spirit of the cross are one."

Is it a dream, a mere subjective fanfare, this strange, half unearthly longing, this "*donam lachrymarum*" of which the old fathers wrote, this passion to save, which sometimes comes upon Christ's poorest minister? Is it not a reality? Christ is in the man and all the man is in his words? A torrent of living fire and power seems to leap through living lips. Truth then becomes more than vocal; it becomes incarnate in the man who utters it. Did Paul have this solely as an apostle, or simply and broadly as a preacher of the Gospel? I must believe the latter.

And this sentiment also governs all the self-discipline and self-culture of the preacher. His entire manhood, his body to the uttermost fibre and finger tip of it, his soul and spirit, all are to be kept clean, quick and fine, trained, disciplined, unified, until the whole man becomes one true organ of expression, set to the rhythm of the cross.

Such a conception unites the perfect ideal of a perfect art to the consecrating fire of the ministerial commission. It exalts, vivifies, indeed transfigures the entire office of the ministry.

Oh, brethren of the Holy Calling, I am sure there are moments, a few ere we die, when the sense of some such thing as this streams upon the preacher in his preaching. It is the light of the spirit of the Christ. A man is humble then and simple. His whole trained and ready self he yields to this breathing of the winds of God. If felicities of expression, before unattainable, suddenly clothe his thought, he thinks not of them; he thinks nothing of himself. He more than speaks; he *is* his message. And so that thrilling and tremendous word of Paul comes true again in him: "We pray you, *in Christ's stead*, be ye reconciled to God."

Brethren, if we could, even in some far off approximate way, dare to strain toward such a conception as this of our vocation, would it not be well? There would be no less earnestness, but more charm. Not only would our churches be fuller, but our

manhood would be finer, if, as St. Paul did, we always kept to the *sane perspective*, and were careful not to carry a true principle into any mawkish extravagance or spiritual pride.

Certainly, what we are speaking of is not a thing for parade, but for the stern realism of manhood's inner core, but there it glows, at the heart of our ministry, bringing us nearer to Christ and nearer to men. God grant that it may neutralize and dispel that paralyzing professional egotism, which consists in going our own technical ways and finding our own speculative pleasure and speaking our own prolix words, forgetful of that finished self-sacrifice in which artist and minister are one, which pours the intensity of subjective life into such outer mold of form that plain men can get at it, and through it get to God.

III. In the third place and lastly, and yet more briefly still — indeed, by way only of one quiet, closing word we have to ask — Is not the genius of the Incarnation the true principle also of *Corporate Church Organization and Enterprise*?

Although in a popular and practical presentation of this general theme this third division of it should receive perhaps the largest place, only one swift glance can be given now upon the splendid and peremptory arena which it opens, the new study of which, under the name of the Science of Sociology, is kindling a new torch upon every college turret in Christendom — a torch nowhere brighter or held in firmer hands than upon your own seminary towers.

It is common to speak of the church's "adaptation" of itself to the age. Is not that a weak phrase for a noble thing? Should we not rather say, the Church's re-incarnation of the Spirit of Christ within the age? I love to group under this latter and more kindling title the Christian settlements, the parish houses, the social guilds, the fresh ardor for social embodiments of the Kingdom of God.

Said Wendell Phillips, "The battle of human rights is finally fought on Christian planes." But how fought? Under the memorial banner of a dead and buried Christ? Certainly not. Under the adoring banner, then, of an historic and transcendent Christ? Not even this merely. No, but in the spirit of a Christ

ever freshly realized, ever freshly embodied in forms of corporate Christian service.

These forms, methods, appliances, will incessantly change to meet and match the changing times, but in them Christ will ever be, not as a figure of speech, but as a Living Force, a Personal Presence. Is this a mystic dream? I cannot think so. This is the Pauline idea of the church.

It might be asked, of course, why not, in this department, that of social organization, assert an equal permanence and authority to old forms, as was claimed for old creeds in the department of doctrine. The instant answer is, — For the simple reason that symbols of thought *are* more permanent than the physical form of society. But we apply the same principle, that of the Incarnation, in both fields.

“Adaptation!” The word will not suffice with its suggestion of patent “devices” and up-to-date “adjustments” and “institutional” machinery, all under the direction of some talented religious “manager,” who, like the man Macaulay speaks of, is a “kind of semi-Solomon, who *half knows* everything, from the cedar of Lebanon to the hyssop on the wall.”

No doubt that method will convert the people, but convert them to what?

But, on the contrary, if from the choicest of the thronging, novel features of the life of the age, a “body of Christ” is formed and ever reformed,— like the age, woven from its freshest materials, full of its play and power, facile and fraternal, and yet instinct with the very spirit of Christ Himself, — then we have a genuine Incarnation, and this is what the organic life of the church should be in modern society.

The estimate, then, of any modern religious movement, such as the “Christian Endeavor” movement, for example, or the various forms of the so-called “Institutional Church” movement, or the “College Settlement” work, is determined by two questions:

1st. Does the scheme express and match what is really characteristic and vital in our age?

2d. Does it at the same time reproduce and embody the spirit of Christ as made known in the New Testament? Some of our

modern church devices might not stand this double test. But this is the test.

It is a perplexing and exciting epoch. I do not wonder that the war-worn veterans, standing by the cold cannon of former and obsolete methods, tremble for the safety of the church. "We are all going to Jericho," said one of these dear and valiant Fathers in Israel to me the other day. "The church is becoming secularized." Well, so it is, so it ought to be in the true sense of that noble word. The church should become of the "*Saeculum*," adapted to it, assimilating it, because incarnating Christ within it. So Christ Himself came "eating bread." The leaven must touch the meal.

The present moment also is, no doubt, one of menace. We have a "world all rocking and plunging," as Carlyle said of times less exciting and perturbed than ours. The church finds herself in a sociological crisis, in an epoch all ablaze with moving lights, yet trembling under its own energy like some great, crowded racing steamer of the ocean, crashing at night through uneasy seas, while its wet, bright decks mock with their shifting reflections the very steadiness of the stars in Heaven — a time bewildering as well as exhilarating.

But at this very moment Christ reappears in the tossing century, as once of old in the boat shaken with the waves, and reappears in the form of a new and wonderful social enthusiasm. This is the new cadence which is closing the present century and is to open the next — at once vesper and matin bell. This is the bugle from behind the hills which the time is hearing with a thrill of new hope, as with brilliant incertitude it races on. I love to believe that thus again in our time reappears the genius of the Incarnation — a new renaissance of the virginal and immortal spirit of Christianity. I love to dream also that the sad duel, now too often seen between the conservative and liberal spirit in our churches, will perhaps not vex us forever. There will remain a discussion, but not a duel; for the freshly realized spirit of Christ will teach us how to minister to the humanity of this age in the love and faith of Christian humanity of all the ages, and the Christian comrade of men to-day will no less be a sharer in the fellowship of the old times and the old faiths.

The church for the times, it is true, will emphasize the work of the laity. It will address itself to practical enterprises, to concrete social reforms. It will keep the path open and worn from the church door to the hospital. Its spirit will be ethical and fraternal, in the noblest sense humanitarian, and yet it will glow from side to side, from foundation to finial, with the realized presence of Him who, to use Richter's splendid words, is "Holiest among the mighty, and mightiest among the holy; who with His pierced hands has lifted the gates of empires off their hinges and turned the course of history into other channels."

I have thus, in a rough and hurried fashion, spoken of these three fields. But these three fields are wide and, taken together, they are very wide. And if the genius of the Incarnation vitally reappears in the Field of Christian Doctrine, the Field of Christian Preaching, and the Field of Christian Church Organization and Enterprise, then may it not be this principle is the very stamp of the Kingdom of God, the genuine divine sign and mark, upon all which truly appears, or is to appear in Christ's name?

I must not linger on closing words. There is no occasion for peroration. The best peroration is action, and there is no finer or nobler action than that which sends *you* forth to-day, oh, my brothers of this senior class, to preach among men the unsearchable riches of Christ !

Above the Syrian hills you see Him. But in the loud tumult of our rocking time He still also walks. His breath is on the air; His hand is on the soul. My utmost hope would be, as I wish you God speed to-night, that we might all go onward with some freshened sense of the living power and glory of the great Incarnation, incessantly and triumphantly, by God's grace, renewed, reincarnate in doctrine, in preaching, and in practical organization and service, so fulfilling afresh and forever that mighty promise and prophecy of the inspired apostle, "Christ all and in all."

THE CHRIST OF YESTERDAY AND THE CHRIST OF TO-DAY.

A REVIEW OF "THE CHRIST OF TO-DAY" BY GEORGE A. GORDON.

The work above named may be regarded as the fullest and most outspoken expression of the new theology of which much has been written in certain quarters. It is specially worthy of notice as coming from the pastor of the oldest society in Boston which adhered to the Calvinistic or, technically, orthodox faith at the time of the disruption caused by the prevalence of Unitarianism in the early part of this century.

Dr. Gordon thinks there is a demand for a new conception of Christ, and he proposes to supply it. The main purpose of his work is to set forth such a conception. He says (p. 45): "There is, we are told, a Christ of yesterday and a Christ of to-day, and a Christ of the endless future" (a manifest reference to Heb. xiii. 8). "Through these three grand divisions of time we look up and behold the unchanging countenance of the Christ of God. Still, permanence is not monotony, and therefore the Christ of to-day must have the deepest interest for the men of to-day."

If the conception of the Christ of yesterday is essentially different from that of to-day, one or the other must be false, since He personally must be the same, and His relations to the world must be the same. There may have been at different periods a difference in the conceptions of His relations to the world, for on this, as on all great questions, there is room for growth and modification, but as to the conceptions of His personality in its essence and its functions, if they differ one or the other must be false.

Dr. Gordon is a Trinitarian. He holds to a Trinity on philosophic grounds, although whether his idea entirely coincides with the conception of the Catholic creeds may be doubtful. But he believes Christ to be divine — really God. His work is in part a sharp polemic against Unitarianism as respects the divinity of Christ and the relation of Christ to human thought, although in all practical aspects of religion it is identical with those of Unitarians; but it is a polemic conducted on strictly

rationalistic lines, with little or no reference to Scripture. The old method of controversy is distinctly refused.

Dr. Gordon thinks there is a demand for a new conception of Christ. He, of course, speaks of the community with which he is associated, and of which he has interior knowledge. It may be doubted whether any such demand is found outside of Congregationalism in New England — perhaps in Massachusetts. Such a demand does not pervade the whole country. There are Lutherans and Presbyterians, and Baptists and Methodists, among whom there are no signs apparent to the ordinary observer of a demand for a new conception of Christ. There is a school in the Episcopal Church of the disciples of Dr. Allen and the followers of Phillips Brooks, who hold substantially the same conceptions as those exhibited in this work, but numerically it bears a small proportion to the whole.

Dr. Gordon represents the successors of the men and churches which withdrew from the older societies in support of the doctrines of the faith which had been held in former days, and which had come down from the early Puritans. That was a great and noble movement, involving much sacrifice and self-denial for the truth's sake. It retained for the most part the Calvinistic doctrine, but the points on which special stress was laid were the true divinity of Christ and the reality of atonement through his death. The dogmas of election and predestination, according to Calvin, though still held, were not much insisted upon, and the writer can say, from actual experience, were not well received. The great point of interest in all controversy was the true divinity of Christ and the bearing of this upon the atonement. It is quite true that His real humanity, although believed, was not made prominent, and the effect of the incarnation as the revelation of God to men and its effect upon the condition of the race as a whole was not much appreciated, either by the ministers or the people. Christ was fully believed in as having two natures in one person, according to the faith of the Reformers and the Puritans, but in the limited apprehension of His work that prevailed the full bearing of His humanity was not seen, and the faith in Him as divine obscured the importance of His humanity. He could not, in consequence, be so near in the thought and affection as to become the central and formative object of meditation and

teaching as if His true relation to mankind were perceived. No doubt there was a lack of what may be called humanism in the orthodox preaching of the time which was felt in the formation of character, and left its stamp upon society.

All this, no doubt, resulted in a degree of intellectual vacancy as to the conceptions of Christ, and may have given rise to a prevalent state such as Dr. Gordon represents, which we should incline to believe may be described rather as a calling for a more definite and satisfactory teaching regarding Christ and His work, than as calling for a fundamentally new conception of His person. Dr. Gordon says (p. 29): "Our modern world looks as if it were getting ready for a new conception of Christ"; (p. 116), "Orthodox writers see no way open at present by which their conviction of the transcendent relation of Christ to God can be pushed on to the invincible form of reason." It is, then, by reason, and not by faith, that Christ is to be known.

The Christ that Dr. Gordon proposes for the faith of to-day is the Christ of Maurice, and Bushnell, and Phillips Brooks. The central thought of the theory is that humanity is an essential constituent of Godhead, and that in the person of Jesus this constituent appears in a material bodily form.* According to Maurice's biographer, the central thought of all his teaching was in opposition to the received theology, that "Christ, very God and very man, not Adam, is now and always the head of the human race." He says "Christ is the head of man, the true man, the life-giver of man." "Adam is the root of man's individuality, of his disease, and his death." "He — Christ — was the sinless root of humanity, the original man." "In coming into the world He assumes the condition of individual man." He puts on the fleshly accidents which belong to them, as he had before stood in the closest spiritual relation."

Humanity, according to this conception, is eternal as existing in God, and Christ is the exhibition of this eternal humanity in a bodily form. That this is Dr. Gordon's view is plain. He writes (p. 235): "The true relation of mankind to the Lord Jesus is not grasped until He is regarded as the incarnation of the eternal humanity in which the race is constituted." "There is

* The same conception is exhibited in Mr. Henry M. Goodwin's "Christ and Humanity."

eternally in the Godhead a rational creative humanity, and in that divine humanity our race is constituted."

This implies what is indeed expressly declared (see p. 77) the consubstantiality of men with God — that is, that men are of the same substance with God — not a creation of a new form of being, but an emanation from the eternal essence; in other words, essentially divine; and this divine principle has been transmitted by the productive principle of humanity through all these generations. The principle of solidarity for the race is not in Adam, but in Jesus, and Maurice infers that no one can say that he belongs to a sinful race.

Dr. Gordon, as also Dr. Allen of Cambridge, contrasts the eternal or the essential Christ with the historic Christ. There is no such being as an eternal Christ.

The Logos is eternal, but the Logos is only Christ after He became incarnate, and that occurred in time. Christhood is not an essential attribute of the Logos. Christ means the anointed one, and the anointing came upon Him in His human form and character when the Holy Ghost came upon Him at His baptism.

Christ, according to this theory, is the eternal humanity which is a constituent of the Godhead, appearing on earth in the form of man. This is spoken of as an incarnation, but such it is not; it is at the most (supposing it to be true) a theophany enduring through thirty-three years. The words of John i. 14 are quoted as descriptive of it, but these words do not coincide with this theory. "The word was made (or became) flesh." Now, in the New Testament, in the writings of St. John, as well as of St. Paul, flesh always signifies human nature as a whole, and not the mere outward form of the body of the man. It signifies manhood in its entirety of body, soul, and spirit. How could it be said that He *was made flesh*, if He were in reality man before He appeared on earth? This expression of the apostle represents the event that occurred in time, and is quite at variance with the view that Jesus was man, or human, in a pre-existent state. For a theologian the term incarnation has a definite scientific meaning, as it has been used in theology ever since the times of Athanasius, to say the least, and represents the "taking of the manhood into God." This theory is the conversion of the Godhead into flesh.

Three great questions are involved in this conception of the person of Christ,— those which relate to the being of God, the nature of man and his relations to God, and the work that Christ does for man.

The old accepted theological idea of God is that God is simple, uncompounded, having neither body, parts, nor passions. This theory of Dr. Gordon's makes him to be compounded. Christ does not include in Himself the entire Godhead — only a part of it. Jesus of Nazareth represents one constituent of Godhead; that is humanity. He had a pre-existence — was it a personal pre-existence?— and in time appeared on earth in a human body. In contradistinction from this St. Paul declares, "in him dwelleth all the fullness of the Godhead bodily." This theory has no warrant in Scripture. It is drawn out of the interior consciousness of those who hold it.

Another question involved in this theory of the person of Christ is the relation of mankind to God. The position is held that man is *consubstantial with God*. If men are of the same substance with God they must be divine. This is startling. The homoöusios which was so severely contested at the time of the Nicene Council by the Arians, and which was used to explain the relations of the eternally begotten son to the father, is plainly applied to man. He is the offspring not merely of creative power, but a derivative of the divine humanity. He has, therefore a divine element in him.

The effect of such a conception upon the character and self-consciousness of men it is not difficult to see. It precludes the idea of a fall of the race and the necessity of a racial redemption from the fall and its consequences, and changes altogether the conception of the relation of Christ to men. It must of necessity destroy all sense of separation from God and need of reconciliation, and change entirely the feeling toward Christ as redeemer. This would be a radical change from the entire religious experience of the past. It would render all the religious literature of past ages worthless, and would separate the church of to-day from all communion with the church of past ages.

The question how a being so closely related to God as to be consubstantial with Him could become so depraved and degraded as the larger part of the human race has become, could so en-

tirely have lost the consciousness of its relation, presents as great a difficulty to the understanding as ever did the problem of original sin in Calvin's severest form. The question why man has been so many ages left without this supreme revelation remains as completely unsolved as ever it has been under the received traditional theology.

A hint may be suggested as to the possible relations of mankind in the future that might follow from this notion of the consubstantiality of man with God. If man is in his nature divine, why should he not assert his divinity? St. Paul speaks of one who is to come "who exalteth himself above all that is called God and is worshipped, who, seating himself in the temple of God, says that he is God." Why may not such a theory of humanity issue in the assertion on the part of some highly gifted one, such as Dr. Gordon imagines on pages 32 and 33, of divine authority over men. Here is a preparation for the Antichrist.

A third question growing out of this conception of the person of Christ relates to the work He came to do for man. According to it, besides revealing God as the source of a high and perfect morality, He does nothing else for mankind except as standing as an example. The idea of atonement is eliminated altogether. His bodily resurrection is denied by this school generally, and consequently He no longer exists as a man to aid our infirmities and impart to us a new life. He cannot be regarded as having a knowledge of our fallen condition or as capable of present sympathy, for He has no human soul.

The universal feeling of Christian faith and piety has been the assurance that God, by coming down into humanity and taking upon Him a human soul and body, could have the experience of human sorrow and suffering — that while this was done in the person of the Son, the unity of the divine persons was so complete that this experience became also the experience of the Father, so that suffering men could have the sympathy of God, and in time of affliction could call upon Him in prayer.

It is not to be denied that the consciousness of sin and guilt is an oppressive burden to a soul that is once awakened to perceive the divine holiness, and that the belief that in some way, by the death of Christ upon the cross, the hindrance to the approach unto God was removed, so that we may have peace with God, has ever been the comfort of distressed consciences.

In this conception which we are reviewing the death of Christ has nothing to do with the forgiveness of sins, much as that is declared in the New Testament. No real effect, either upon the purposes of God or the relations of men, is effected by His death. What Dr. Gordon says is this: "He took His life, with its superlative wisdom and goodness from His baptism to His crucifixion, and gave it in one continuous sacrifice in attestation of His sense of the worth of the human soul" (p. 231). There is truth in this, but it comes far short of expressing the full effect which the New Testament ascribes to the death of Christ, or of meeting the wants of an oppressed conscience.

The chief spiritual benefit which we are to derive from this revelation of the eternal humanity is spoken of as that of "getting into the consciousness of Christ." This is dwelt upon continually throughout the volume. It is by this that we are to rise up to a life of high morality, and this constitutes perfection. But what is this "getting into the consciousness of Christ"? Is His consciousness so entirely described to us by the accounts given us of Him in the Gospels that we are able to realize it within ourselves by our own wills? In Him, as a pre-existent being, there must have been some consciousness of His divinity, though Dr. Gordon thinks He on earth did not come to such a consciousness until the time of His baptism by John. But if He were truly God, His consciousness must have been far beyond that of the finite creature, even though the creature partook of divinity. The finite cannot enter into the consciousness of the infinite. Can the sinful man enter into the consciousness of the sinless one?

Perhaps it is only in respect to the relation of sonship to God that this entering into Christ's consciousness is implied. It would seem as if this conceit of the relation of the human race to Christ as the embodiment of the eternal humanity of God were devised specially for this—to lay a foundation for the natural sonship of men toward God. Being consubstantial with God, sonship is implied.

Fatherhood in God is universal—"from him all fatherhood in heaven and earth is named." It extends to all His creatures, and especially to the human race, which is created after His image and likeness, and all his dispositions toward them, however dark and mysterious to us, are those of the Father.

Fatherhood and Sonship are reciprocally involved relations. God is eternally Father, but there can be no father where there is not a son, and so it follows that sonship is also eternal, and this is realized in the Trinity, in which fatherhood and sonship are included. As all fatherhood proceeds from the Father, so all sonship proceeds from the Son, and for this God sent his only begotten Son into the world that men might become the sons of God through Him. We do not find sonship to God recognized in the Scriptures except by adoption. God says to Pharaoh: "Israel is my son, even my first-born." The race of Israel was God's adopted son, and all the members of the family of Israel shared in the privilege of sonship accorded to the race. But the full privilege of individual sonship is reserved for the new dispensation under Christ the eternal Son. "To as many as received him, He, the incarnate Logos, gave the power of authority to become the sons of God, even to them that believe on his name" (John i. 12), which implies that they were not before the sons of God. Nothing can be plainer than the declaration in the following verse that men are not the sons of God by natural birth, "who were born, not of blood, nor by the will of the flesh, nor by the will of man, but of God." St. Paul says: "Ye are all the sons of God by faith in Jesus Christ; because ye are sons God hath sent the spirit of His Son into your hearts, crying Abba, father; so that thou art no more a bond servant, but a son, and if a son, then an heir of God through Christ" (Gal. iv. 6, 7). St. John says (I Epistle iii. 1): "Behold what manner of love the father has bestowed upon us that we should be called the sons of God — and such we are." Contrast with this the words of the same apostle: "We are of God, and the whole world lieth in the wicked one." Sonship is an acquired privilege. This privilege of sonship is the highest that can be bestowed on any creature, and there is no motive that can be presented to men so powerful to incite to holiness of life as that of sonship to God; but it can only be realized in the consciousness when it is regarded as a gift bestowed upon men through the only begotten Son made Man, not as derived from any supposed consubstantiality with God, — received, not as an inherent natural prerogative, but as a freely bestowed favor.

Dr. Gordon says (pp. 174, 175): "In modern times the truth of the incarnation has been used only in a negative way to kill certain forms of belief repugnant to Christian feeling. The employment of it as the constructive force in all valid Christian thought has been felt as a necessity only in recent times."

Exactly what is referred to in the former part of this extract is not apparent, at least to the present writer, but it is strange to read the assertion that the employment of the incarnation as a constructive force has been felt only in recent times. What is the entire Catholic system of belief and organization built upon but the incarnation? Every thing in the Catholic Church is derived from the incarnation — the doctrine and use of the sacraments especially. The sacraments have been called the extension of the incarnation. Baptism is the union of a member to the incarnate Son by the impartation of a new life from Him. The Eucharist is the communion of the body and blood, the glorified humanity, of the incarnate Son of God. It is the incarnate Son who is the head of the church. It is His rule which is exercised by the hierarchy. It is the kingdom of the incarnate Son which is looked forward to as the grand result of all His redemptive work. The incarnation is the sole constructive principle which has been operative in the organization of Christianity throughout the world. Although obscured and thrown somewhat into the background by the reformers, it still lay at the foundation of all their teaching. How a writer of, what we must suppose to be, the extensive reading of Dr. Gordon should make such a statement seems surprising.

No attempt is made to sustain this theory of the person of Christ from Scripture. John i. 12, is quoted, but the misapplication of the expression there used has been referred to. The whole force of quotations from both the Gospels and Epistles which have from times immemorial been used in defense of the Nicene doctrine is ignored. And we find this remarkable statement by Dr. Gordon (p. 172): "The Christ in the minds of the New Testament writers is not the total Christ of God." If by this is meant, as doubtless is the case, that there is a depth in the being and relations of Christ that cannot be adequately expressed in words it is doubtless true, but if it signifies that we are to look elsewhere than in the words of the Apostles of the Lord,

who were sent forth by Him as His special witnesses, for the means of forming an intellectual conception of the person of Christ, then the question arises, Where are we to look? As it relates to a historic fact and a historic person, it cannot be drawn out of the pure reason. Not a line of the New Testament can be adduced to show that Jesus of Nazareth was the embodiment of the eternal humanity in a human form. This conceit was never, I believe, advanced among the many heresies propounded in the fourth and fifth centuries. Whence did it come? It must have grown out of the imagination of its originator. The unique personality of Christ was the subject of much speculation in the earlier centuries, but the basis of such speculation was the testimony left by the writers of the New Testament, and it was finally settled by the fathers of the Nicene and other early councils, not as it is now often asserted, by the subtleties of Greek philosophy, but by reference to the uninterrupted traditions of the church as to the teaching of the Lord's apostles. The great crux to the speculative mind in the Nicene doctrine is the hypostatic union — the union of the two distinct natures of God and man under the one divine personality. Wherein does this "Christ of to-day" avoid the difficulties for the understanding presented by the Catholic doctrine? The birth of the Christ must have been in some way extraordinary, miraculous even. The coming down into a human form of "the eternal humanity in the Godhead" is as much out of the natural course of things as the birth of a virgin, and quite as objectionable to the speculative intellect. It seems as though the motive for this conception must spring from an unwillingness to submit to the divine authority of a revelation from God given by the hands of men.

It is a question that must arise in the minds of such as are interested in the form of the religious life of those who profess to be what formerly were called "orthodox" believers, whether such a Christ as is here presented can take the place of the Christ of Yesterday and can satisfy their spiritual desires and aspirations.

The Christ of Yesterday — that is, of the ages that have passed, is one who unites in Himself the two natures of God and man. It is a true humanity that He wears — a humanity derived from a human mother — so that He is human throughout — having a human soul as well as a human body, not the embodi-

ment of an inconceivable divine humanity. As truly Man we see Him as presented in the Gospels, fulfilling all righteousness, even to the endurance of the penalty that came upon the race through sin, enduring temptation and conquering the tempter, entering into the sufferings and afflictions of humanity, bearing our sins and carrying our sorrows, and after enduring the trial and suffering of the cross rising from the dead in His human body, not disincarnating Himself and returning to His pre-incarnate condition, but retaining our humanity with all its properties and sensibilities, glorified by the complete interpenetration of His divine nature,— ascending in this human form into the heavens, where He ever liveth to make intercession for us. The Christ of yesterday is a still living MAN — living in the heavens, who, by virtue of His union with the Deity, is capable of being ever present in all places and at all times, capable of knowing the wants of His people and of aiding their infirmities by His Spirit, one to whom, as to an elder brother, all may look up for comfort and for aid — a MAN to whom all power and authority is given in heaven and upon earth from God, who has all the interests and concerns of all the nations and peoples under His control, in whose hand are the hearts of kings and of rulers, and who orders all the events of the world with reference to the establishment upon earth of His kingdom of righteousness and peace.

Can Dr. Gordon's "Christ of to-day" fill the heart and soul of a believing disciple as the truly human glorified Christ of yesterday?

JOHN S. DAVENPORT.



HOSMER HALL

CASE MEMORIAL LIBRARY

HARTFORD SEMINARY REVISITED.

In a world where things decay, wax old, and vanish away, and where human beings partake of the transitoriness of the things about them, it gives one a delightful sensation to come upon anything that has taken on new vigor, in which the spirit of the revered and lost still lives, and which gives promise of successive renewals of its strength in the ages that are to come. Especial delight, then, will he experience who, having graduated from some beloved educational institution, returns to it after years of absence, to find that, instead of having decayed, it has gathered into itself the best things of its past, retained the vital influence of the personal forces which once made it potent for good, taken on the outward form of material prosperity, and rallied to its support other worthy men to make it still more useful in the future, and thus fit to be renewed again and again for the good of man and the glory of God. Such a pleasurable sensation does an alumnus of the Hartford Theological Seminary experience to an intense degree, who, having gone out from the old buildings on East Windsor Hill, or from the mansions on Prospect Street, visits for the first time the new home of the Seminary on Broad Street. Indeed, his pleasure begins before he enters the door of Hosmer Hall. The first view which he obtains of the line of new buildings, as he looks towards the south from Farmington Avenue, is one to satisfy his anticipation and to call out some such expression as that of the Jew of old who, for the first time, beheld the temple of Mount Zion. Our visiting alumnus beholds a row of buildings which, while being far from ornate and architecturally all that a lavish expenditure of money might have made them, are yet just what he would have them to be, for they at once strike him as being a natural evolution of the material form which the Seminary took on at East Windsor and which it temporarily assumed in the stately homes of Prospect Street. Solidity, chasteness, homeliness in the true sense of the word, and usefulness at once suggest themselves as being the chief characteristics of the new dwelling of his honored alma



CHAPEL AND DORMITORY AT EAST WINDSOR HILL

mater. And seeing these standing out so prominently, he feels that he has come home, as he would not feel if the dear old mother had moved into some palace for which her devout spirit and past life had not fitted her. But a new sense of satisfaction takes possession of him as, entering the door of Hosmer Hall, he looks to the wall on the left and sees the bronze tablet which has been lovingly placed there "In grateful memory of William Thompson, D.D.," his former friend and instructor, through whose fidelity, as might well have been inscribed upon the tablet, all these latter glories of the Seminary life were made possible. Turning now from the Thompson tablet, the eyes of our alumnus rest upon a marble memorial, with its faithful medallion portrait of James B. Hosmer, whose loyalty to the Seminary and venerable form he can never forget, and a deepened home-feeling comes to his heart; for he perceives that precious memories are here everlastingly enshrined, that however much there may be in the institution that is new, there is no tendency to ignore the persons and things which made the Seminary so dear and helpful to those who went out from it during its earlier years. As he turns next to inspect the rooms and the apparatus for instruction, of which he has heard so much, he passes on towards the north, and has his attention called to the reception-room on the right,

with its comfortable and attractive furnishings, and to the music-room on the left, with its two fine pianos and pictures of the masters in music, where the student has the best of opportunities offered him for the cultivation of his musical gifts and for preparing himself for the direction of his own choir and congregation, in the important matter of reverent and acceptable worship of God through the service of praise. Looking for a moment into one of the two cheerful lecture and recitation-rooms which



MUSIC ROOM

are so arranged about the chapel that they can be opened up on special occasions for the enlargement of the chapel accommodations, the observer enters the chapel, and finds himself in a cheerful oratory, with desk, organ, and comfortable sittings, where prayers are daily conducted, and where, after the old and tried methods, that spirit is cultivated which has ever marked the atmosphere of the Seminary since its foundation. Here, also, as he is informed, the Hosmer Hall Choral Union and the Rheinberger Club meet to rehearse for the concerts which have played so important a part in the musical education of the students and the people of Hartford. And here lectures and missionary and other addresses are given, a large part of which are open to the general public; and several literary clubs meet here and im-



CHAPEL

prove themselves along the lines of culture to which they are severally devoted. The chapel is thus seen to be a most useful part of the seminary plant. After his inspection of it our visitor is told that before retracing his steps to view the interesting features of the rooms which open upon the corridor to the south of the main entrance, he would better look into the refectory, which opens to the north from a corridor in one of the two west wings of the main seminary building. With a fragrant recollection of the social pleasures which he enjoyed around the table during his own course in the Seminary, he is delighted to find so home-like a dining-room, and to be told that the same good fellowship abounds around these tables that obtained in former days, and that, at the close of the evening meal, the recital of texts of scripture, by several of the students, and the offering of prayer by some one of them, keep up the old custom which so fittingly closed the well-remembered days of the past, and which prepared the former students, as it prepares those of the present, for their evening hours of study. As he musingly turns away from the refectory the visitor is informed that the students are now banded together in an association, in order that the numerous details of common interest may be carefully attended to. Under

this arrangement one is appointed to look after the religious meetings, and another after missionary matters, another to attend to cases of sickness, another to act as book agent, and still another to superintend the various things which might be easily neglected were there no organization of the kind in existence. Thus, the students are bound together by their sense of mutual responsibility, and much kindly service is rendered which make



DINING ROOM

for comfort and good fellowship. Coming back now to the place from which we started on our tour of inspection, we pass down the main corridor towards the south, look for a moment into the well-appointed office on the left, which also contains the post-office, peep into another pleasant lecture-room and the faculty-room, and, turning to the right into the southerly west wing, to get a glimpse of the well-stored book-room and office of the *Record*, we next mount the stairs to see some of the students' rooms and other features of the second and third floors of Hosmer Hall. Here we find comfortably furnished apartments, all opening, at some part of the day, towards the sunlight, precisely as the institution has been in the way, from the first, of turning towards the Sun of Righteousness. And we find bath-rooms conveniently

situated on each of the upper floors, and stalls for the bicycles, which now play so important a part in theological education, and we obtain from many of the windows delightful views of the city and surrounding country, which confirm the wisdom of the trustees who selected the site for these new and spacious buildings. But we are not yet done with our surprises, for, in coming



A STUDENT'S STUDY

back to the first floor, we are conducted further to the south, through a short connecting corridor, to what was the library room, until it was too crowded to contain the books which had been so rapidly accumulating, where we find one of the most interesting rooms that it has ever been our pleasure to visit. On its right side we behold several cases with openings for papers and magazines, and are informed that something like five hundred of the leading periodicals and papers of this and other lands are here accessible to the students and the good people of Hartford. This statement almost takes away the breath of one who had access to so limited an amount of such literature in the past days of the Seminary; but he finds it to be no exaggeration as he takes down and examines one after another of the theological, scientific, sociological, civic, domestic, musical, and all other kind

of periodicals that can be of any use to a student in theology, and discovers that no church of Christ that has any standing in the land is not represented here by one or more of its leading papers. If one's vision does not broaden here, as he puts himself in touch with all this literature, it certainly will not be the fault of this unique reading-room. But the other two-thirds of the space of this attractive room invite the attention of the visitor. In the center of the room we find two long glass-covered cases, and around the walls similarly protected upright cases. In these have been arranged accumulations of books and curios, many specimens of which have been donated by the alumni of the Seminary, but of which a larger proportion have been loaned by the American Board, for which society they have been collected by its missionaries during the last eighty years. Things archaeological and anthropological, idols galore, weapons of warfare, fantastic articles of wearing apparel, and other things too numerous to mention, which throw light upon the pages of God's word, and which



MISSIONARY MUSEUM

suggest the need which the nations have of the light from the sacred page, make up this rare collection of curiosities. Not the least interesting and valuable case is that near the center, which contains nothing but missionary versions of the Bible, to the num-



CASE MEMORIAL LIBRARY

ber of two hundred and thirty-five, all of which lie open before the gaze of the observer, so that he may read, if he can, some page of the scriptures in scores of languages. As one looks upon all this valuable collection, which missionary effort and patience have gathered together, and considers the amount of labor which is here represented in the production of so many translations of the Holy Oracles, he cannot but feel that this deposit could have found a no more appropriate resting-place than with this institution, which has ever been in the way of sending out to mission fields a very large proportion of its worthy graduates. This reaping of rich advantage to the students of Hartford Seminary is only a fair return for her sowing on many a difficult field in heathen lands. However, not all the treasures of this instructive room have been noticed, for, hanging on the walls above the cases of periodicals and curios, there are portraits of persons whom the alumni of this Seminary must ever hold in loving regard. Here, for instance, we behold the face of Dr. Tyler, he of "the Tyler and Taylor controversy," and, near by, that of the saintly Nettleton. And the kindly face of Ellsworth, the early benefactor of the institute, looks down upon us, to remind us of the devotion and sacrifice which have entered into its life. And we behold in lifelike portraiture the faces of Vernilye and Karr, the still-lamented and fondly-remembered instructors in theology. And other noble faces witness from these walls to the rich heritage which this school has transmitted to us of zeal for the faith that was once delivered to the saints. But we must stay no longer with this cloud of witnesses, for we are told that there are other things for us to see of surpassing interest.

Passing on now through a second connecting corridor we find ourselves in the spacious hall of the Case Memorial Library, where we linger for a few moments to view the beautiful memorial fireplace, to examine the models of Palestine and Jerusalem, which have been deposited here for exhibition, and to glance into the two comfortable rooms which open from the hall to the east and south, and which are used for the accommodation of small groups of scholars who are pursuing special courses of study. We might visit the second and third stories of this elegant building and look into other rooms which are devoted to

various uses, but we think it best to pass directly into the main room of the library, where we are even more delighted over the enlarged opportunities which the Seminary offers its patrons than we have been before; for here there is no groping, as of yore, in a dark room, for a book or two on some selected topic, which may or may not be found, but here are space, and light, and books upon books, case upon case of them; books ancient and modern; books in Hebrew and Arabic, books in Latin and Greek, in German, and French, and English; books that are extremely rare, as well as those which are found in all collections; quantities of books in the departments of Lutherana, hymnology, sociology, and history; numerous Bibles in ancient and modern



BOOK ROOM OF LIBRARY

languages; and works that touch upon everything that a student would be in the least likely to require for his advancement in helpful knowledge. And all this rich treasure has been so carefully arranged and classified that one has but to tell the scholarly and courteous librarian, or his efficient assistants, what is wanted in order to have it put into his hands almost immediately. In passing from shelf to shelf and viewing the general arrangements of the building, an alumnus hardly knows which most to admire, the generous spirit of the man who gave this splendid

building and a large proportion of its most valuable books, the wisdom of those who planned the building or the broad vision of the present head of the institution, by whose suggestions and through whose inspiration this collection of books has come to be what it is, the best theological library in the country. Surely, to each of the above must a large measure of praise be given, for it is through their united efforts that this memorial library, from foundation to final, in external beauty and content, is altogether the crowning glory of the material equipment of the Hartford Theological Seminary.

But our guide is not yet done with us. It is an age of physical, as well as of intellectual and spiritual development, so we



REAR OF LIBRARY

TENNIS COURT

GYMNASIUM

must pass back through the various corridors that we have already traversed, and see what is going on outside the main buildings. Here we find young men engaged, not as they are said to have been in the early days at East Windsor, in cultivating the potato patch with the hoe, but in wielding the racket on smooth tennis courts; and in passing into the brick gymnasium, in the rear of the Seminary lot, we find every modern appliance that is necessary for the development of the student's arm and leg and lung, that he may give forth no uncertain sound, or fail of gesticulating forcibly and gracefully, or of running well in the days that are soon to discover what sort of a man he is. And here

we smile a mixed smile in pleased recognition of the good things which are, and in amused recollection of the old barn with the rings and Indian clubs, in the rear of No. 48 Prospect Street. We cannot but believe that work on the tennis court is quite as agreeable and profitable as was that which was put into the old potato patch; and we know that the present gymnasium furnishes a more pleasing variety of entertainment than that which consisted in agonizing swinging on those rings, on a cold day, in that over-ventilated barn.

But the hour for the examinations has arrived, and our visiting alumnus would test the value of this goodly theological tree by its fruit. He would know whether its transplanting into new soil and the engrafting upon it of new shoots from various quarters have changed the flavor of the fruit which it is annually dropping into the market, for the refreshing and strengthening of the Church. He has heard that some of these theological trees of the Lord, while seeming to be full of sap and flourishing, have yielded some fruit that the churches have found to be a little off color, knurly, or sour; and he has come up partly with a view to discovering whether the old East Windsor stock is under the care of the right men, and whether he can detect any difference between the fruit which it formerly yielded and that which it is now producing. To follow him from class-room to class-room might be wearisome to the reader, although it furnishes him with such pleasure as he has rarely experienced, so we will only state the conclusions to which he finally arrives. He has happily discovered that the Seminary is in the hands of competent men. They were thoroughly trained for the important work which has been committed to them, and the years of faithful service which they have given to the institution have greatly added to their efficiency. The evidences of their loyalty to the vital truth which was held by the fathers were too apparent in the class-room to be questioned. At the same time the visitor could not fail to observe that every fresh discovery of truth, that has been sufficiently well attested, has here been welcomed and incorporated into the old system, and been cordially enforced. He has detected no disloyalty towards the old and tried things and no fearfulness respecting the things that are new. And he has been impressed with the remarkable unanimity of feeling which



JUNIOR RECITATION ROOM

prevails among the professors. They are a unit with regard to the vital things that look to the welfare of this school of the prophets, and have come to love it with all the affection that the great body of the alumni cherish towards their alma mater. With such evidences before him of ability, fidelity, and self-sacrificing loyalty, not so unlike that which carried the institution through its darkest days and planted it in its present environment, the visiting alumnus is well convinced that the dear old tree is under the care of the right sort of husbandmen. And he is well-assured of another thing, viz.: that the fruit of the tree is good. It was tested in all sorts of lights in the several rooms that were visited. Now it was held up before the light of the Old Testament, and now in that of the New; now the light of ecclesiastical history was turned upon it, and now that of theology; and now it underwent scrutiny under the glare of a homiletical search-light. But it is not too much to say that under all of the tests to which the ripening, or all but ripened fruit, was subjected it appeared to be remarkably sound, and to have the same general flavor which characterized the fruit of the tree in former years. If any difference could be detected between that of years gone by and the latest product, it may be expressed in

the statement, that the latter seemed to be fully as bright, on the average, and, in a few particular cases, to be a great deal *fairer*. To lay aside all metaphor, our alumnus is satisfied that the young men and *women* whom the Seminary is sending forth to preach and teach the truth are worthy representatives of an institution that has always stood for loyalty to the Word of God, for spirituality and for missionary zeal. And he sees no reason why they should not make creditable records on the pages of church history, institutional history, and, best of all, upon the hearts and lives of thousands whom they shall have led into the shelter and blessedness of the everlasting kingdom. It is, then, with a heart overflowing with gratitude to the Great Head of the Church that our visitor turns his face homeward, to resume the work for which the dear old Seminary helped to fit him. If he had any doubts as to the direction in which his alma mater is facing he has them no longer. He knows that she is facing towards the light, as formerly; that she is in the line of that evolutionary process which has been both safely conservative and opportunely progressive; and that she is destined to do a grand work for Christ and His Church, because the spirit which actuates her to-day is the same that has borne her on, through her trials and triumphs, to the position which she now occupies, at the very fore-front of the theological institutions of the land.

LEWIS W. HICKS, '74.



MANTEL IN LIBRARY

Book Reviews.

SOME ASPECTS OF THE RELIGIOUS LIFE IN NEW ENGLAND.

This is the modest but felicitous title of a neatly-made volume containing five lectures delivered on the Carew Foundation before Hartford Theological Seminary, in 1896, by the Rev. George Leon Walker, D.D., pastor emeritus of the First Church in Hartford.

Although the general subject is set forth "with special reference to Congregationalists," the author's treatment of it is so free from denominational bias — so truly historical and catholic — that all students of the religious development in New England, and all who are interested in the life and thought of those who, in days gone by, so labored together with God that we, who have entered into their labors, find their wilderness blooming like a garden, will be grateful for this volume and its quiet but vivid reflections of a somewhat sad and severe, but noble past. The forefathers wrought with a "sad sincerity," but they "builded better than they knew;" and if, looking back into their times, we behold "much rubbish" there, it is the rubbish incident to construction and edification, and not that of disintegration and ruin, and for all such rubbish one may feel a sort of tender respect.

It is not so much the external and ecclesiastical development of New England religion that Dr. Walker traces as the unfolding of the religious life itself, in its internal and experimental aspects, — that which more than all else is the "truest bond of fellowship and acquaintance between times and men."

The first lecture treats of *The Puritan Period: 1620-1660*, a period embracing the active lives of the first settlers of the early New England colonies.

The second lecture treats of *The Puritan Decline: 1660-1735*.

The third, of *The Great Awakening and its Sequels: 1735-1790*.

Some Aspects of the Religious Life in New England. By George Leon Walker. Boston: Silver Burdette & Co., pp. 208. \$1.25.

The fourth, of *The Evangelical Reawakening: 1790-1859*.

The fifth discusses *The Current Period: 1859-1896*.

What Dr. Walker would have accomplished could he have traversed this field of investigation in that more leisurely and ample manner so desired by him, we cannot say, but the "rapid survey" of the field which he here presents is that of an accurate and acute and impartial student, admirably equipped for the work, and easily capable of setting forth his store of observation and information in a most orderly and lucid style and form.

The whole matter is so compacted, and so free from all superfluity of expression, that in order to review the line of argument one must needs quote nearly the whole text. An abstract of these pages would be an inexcusable mutilation of the presentation given therein. We would not be guilty of such a mutilation, but would rather cordially invite and urge all who may chance to read this "notice" to procure and peruse the book itself.

In the first lecture Dr. Walker shows how prominent a feature of the earlier religious life was its profound sense of the divine sovereignty. That this conception did not shed over life an unrelieved aspect of fatalism, and wholly deject and sadden the spirits of men, was due to the happy fact that the practical issue of extreme doctrines entertained, is not always what it logically ought to be.

"There is a reserve of sound, saving sense and feeling in human nature which often rescues life and behavior from the consequences of the most positively accepted intellectual conclusions."

That sentence is one of supreme wisdom, and it is only one of many like it with which these pages are enriched.

The following paragraph shows the author's happy style:

"It is not true that Puritan life was a life of gloom. Husbands and wives loved as they do now. Children were a joy in households, as they are still. Young men and maidens had their attractions, their jealousies, their trepidations, their happy understandings at last, as at present. About them the seasons walked in glorious change, as they do yet. And they were not insensible to these things. Life was, in all its essential verities and joys what we find it ourselves."

The period of Puritan declension is one of great interest, and Dr. Walker sketches its tendencies with much wealth of pertinent

illustration. There was declension in pulpit and in pew. Education was neglected. Curiously enough, the people were seized with the fever of speculation in land, and the perils of barbarism were not entirely overcome.

Political anxieties, military strife, civil disturbances, religious controversy, witchcraft, fiat money, lax morality, and formalism in the church conspired to depress and degrade society.

Then — 1740 — came the "Great Awakening," the period of remarkable revivals of religion, attended by results both good and bad, in which period Jonathan Edwards and Mr. Whitfield conspicuously figure. Dr. Walker brings out, without any hesitation, the unfavorable features and extravagances of this revivalistic movement, and also the divisions of sentiment with regard to it in the churches and among the ministers. He shows how "the great wave of emotion which rolled across the country subsided almost as rapidly as it arose." But he also shows how it profoundly affected the religious life of that period, and of subsequent times. His discussion of this whole matter is eminently well-balanced and instructive.

The inevitable reaction from the religious excitements of which we have spoken, the prevalence of ecclesiastical contentions, the outbreaking of war, and the political strife incidental to the Revolution, were some of the causes of a formality and torpor in the religious life from 1750 on to 1790.

Then came the Evangelical Reawakening, as Dr. Walker calls it, far more fruitful in good and permanent results, he thinks, than the movement of 1740. The New-Light, or New-Divinity, theologians began to take the field, and mainly under their vigorous operations the great revival movement of 1797-1801 was inaugurated and maintained. It was a time of "soul-humbling" preaching. Men of might were in the forefront of an aggressive and stalwart host. At intervals, for more than fifty years, revivals occurred all over New England, whose results were of vast value to the Christian kingdom. Missionary societies sprang into vigorous life. Great theological campaigns were set on foot. Temperance crusades were enthusiastically prosecuted. A liberal school of theology, comprising able and scholarly men, began the movement in Massachusetts which ripened into Unitarianism.

The last of these lectures, which deals with "The Current

Period: 1859-1896, is, in many respects the most interesting and suggestive of all.

The obvious difficulty in the way of impartial statement of current traits and tendencies is frankly acknowledged, but he seems to have surmounted it.

"The epoch opens in the thick of the great political and moral debate on the slavery question -- a debate which was just about passing from the arena of discussion with tongue and pen to the field of arms and blood."

Although the central principle of the war was a moral one, and much was anticipated from the impulse and inspiration of the generous and heroic sentiments of the hour, and especially from the moral elements of sacrifice and beneficence associated with them, the consequences, as affecting the religious life of the people, were in some degree disappointing.

War is always attended and followed by demoralizations. Aside from this general influence there were other frustrative influences, which the author specifies with a bold and free hand, and though his opinions on this topic may be challenged, we believe them to be sound and true.

One feature of current religious life is "the immense development of the principle of voluntary organization for moral and religious objects." This has given to the life of this period a certain "outwardness of character."

There is less reflection and introspection. Speaking and doing have taken the place of thinking and being. In receiving persons to membership in the church, in granting licenses to students to preach the Gospel, and in ordaining and installing ministers before church councils, a great change has taken place in respect of what is required of them in their religious faith and experience.

Small attention or respect is paid to systematic religious doctrine. Preaching has become largely ethical and practical. Preaching may not have degenerated, intellectually or spiritually, but "how far it can travel the present road, especially in the treatment of political and so-called sociological applications of the gospel, without suffering some loss of effectiveness," may be a question.

Other changes of mental attitude are noted and discussed, which we must forbear to notice.

Nowhere else, as in this fine and strong lecture, have we seen such a keen and yet kindly, such a critical and yet hopeful review of the religious characteristics and tendencies of the present period. And Dr. Walker concludes in a noble strain, calling attention to the fact that things as they now are should not be regarded as in any wise final. Our proper attitude is that of patience and expectancy. "*God fulfills himself in many ways.*" Let us watch, and wait, and labor as best we may, in our little day.

It is a privilege to call attention to this small but precious book. It is intrinsically precious as the masterly treatment of an important theme by one most competent to handle it with thoroughness and fairness. It is precious, too, as a fine piece of literary work. We have long regarded Dr. Walker as one of the cleanest, clearest, and most vigorous writers of our day. He puts forth his strength without apparent effort; he makes no sign of rhetorical ambition; he never allows one to suspect that he is more intent on a sentence than on his subject, but he is always strong, orderly, lucid, dignified, and graceful in his composition. He could not write an obscure or slovenly paragraph. *It is not in him* to do such things.

This book is characterized by all the best literary traits and qualities of the author.

But to a great many persons, here and elsewhere, this volume will be precious, and sadly so, because it is the last work and the farewell word of a most highly honored and greatly beloved Christian gentleman and minister.

It is a mysterious providence, indeed, in accordance with which a man of such character, ability, culture, wisdom, and manifold capacity for usefulness should be, by the touch of disease, sequestered from society, and cut off from all those ways of communication of the world, in which, with tongue and pen, he has been, and still might be, a great power for good. And we are grateful that before this sequestration occurred, Dr. Walker was encouraged, permitted, and enabled to write the lectures which compose this volume.

It is with gratitude, as well as with honor and affection, that we recall his service thus rendered to us. In the sympathy of love we cherish him, praying for his comfort and welfare; and —

would to God some good portion of his prophetic spirit might rest upon us all — his loving brethren!

EDWIN P. PARKER.

In *The Bible, its Meaning and Supremacy*, by Dean F. W. Farrar, we have an earnest effort to commend the sacred Scriptures to the faith and respect of thoughtful men, who may be honestly perplexed by the manifold contentions now clustering about the book. The author discloses and avows a lofty admiration and hearty devotion for the Word, and writes repeatedly with a contagious enthusiasm and a glowing eloquence in its description and defense. Such passages are the chapters upon the Variety, Supremacy, and Consolations of Scripture, all written with an impressive depth and fervor of appreciation. The fine array of personal testimonials to the supreme beauty and value of the Bible form a telling conclusion of the volume.

The author affirms his purpose to write a positive, rather than a negative work. But there is, nevertheless, a tedious surplussage of faultfinding and onslaught. The total volume of such matter, distributed through the book, is positively oppressive, the more so as one feels how needless and profitless and stale it all is. Here are Jael and Deborah, Abraham and Jephthah, Midian and Sinai, the wars of Joshua and the imprecatory Psalms, Hebrew Slavery, and polygamy and divorce, God's "creation" of "evil" and instigation of David to sin, the witches and the slaughtered sons of Saul, the stories about Eden and Babel and Jonah, the Mosaic ceremonies and externalities, and all the rest in the usual dressing and style, and the usual jumble of human and divine, substance and form, abiding and transient. Then course after course is further served in evidence that Origen was an allegorizer, that Augustine was intolerant, that Calvin burned Servetus, that Luther called James "right strawy," that Quenstedt believed in verbal inspiration, that Alva was a butcher, that the Mormon points to Jacob and the slaveholder to Philemon, that Galileo was right and Darwin exact, that the Pilgrim Fathers persecuted Quakers, that Jesuits are casuists, and that Wesley believed in witchcraft. All these and innumerable items besides similarly antique and inapt might, one would think, for once be suffered to rest.

The prolonged and superficial treatment of matters like Canonicity, Hermeneutics, Inspiration, and Criticism, all handled so much more properly and effectively in numerous specialized discussions by other writers, might far better have been omitted. Such discussions, so handled, only dissipate the energy of the effort. (Longmans, pp. xviii, 359. \$2.00.)

The Claims of the Old Testament, by Prof. Stanley Leathes, contains two lectures delivered at the Sesquicentennial of Princeton University. From the title of the book we would suppose that it would contain an exhibition of the claims which the Old Testament makes for itself and an estimate of the validity of these claims. Instead of this, is a defense of the claims of ecclesiastical tradition in regard to the Old Testament.

The author avows at the outset that it is his purpose to advocate the traditional conception of the Old Testament, and from this aim he never departs. Never once is the question propounded, What do the Pentateuch, prophets and historical books represent themselves to be? But, How shall we defend the conventional, ecclesiastical theory of the Bible? The method pursued is to start with an *a priori* doctrine of inspiration, to interpret the New Testament on the basis of this pre-supposition, and then to derive the exegetical and critical conceptions of the Old Testament from New Testament quotations and allusions. This is the old dogmatic method of Biblical study, and it is hopelessly at variance with the inductive method which characterizes scientific research in all other departments and should characterize Biblical research also. As might be supposed, the author is opposed to modern criticism and all its results. For him "the critics" are a group of conspirators banded together to destroy the Bible. Criticism is synonymous with the most radical theories of the most radical school. He seems unaware that it is merely a method of study, not a particular conclusion, and that any man who tries to form an intelligent opinion in regard to the Bible thereby becomes a critic. Of course, there are many positions that the author takes against radical criticism that one does not hesitate to approve, but even when his conclusions are right, his method is so perverse that his arguments lose their force. It is a pity that such weak lectures should have been delivered on the occasion of the Sesquicentennial of Princeton University. They fall far below the scientific standard of the other courses given at that time. If the authorities at Princeton had gone to Germany, instead of England, for their lecturer on the Old Testament, as they did for their lecturers on mathematics and philology, we might at least have had a discussion that would have advanced beyond the standpoint of the middle ages. (Scribners, pp. 73. \$1.00.)

Hommel's *Ancient Hebrew Tradition as Illustrated by the Monuments* opens beyond recall the discussion for which we have long been waiting. The aim of the book is to confront the negative literary criticism of the Old Testament with a demonstration of the antiquity and verity of the Hebrew records based upon the external testimony of contemporaneous monuments. Similar efforts have been made by others, but in less massive and commanding style. Here is an attempt, in the volume before us, of unquestionable significance. However much Driver may condemn and belittle similar work by Sayce, none, who are wont to bow to Robertson Smith's treatment of early Semitic religion, can in equity despise this work of Hommel, grounded as it is upon the unique work of Glaser's old Arabian inscriptions, and the monuments of the days of Hammurabi and Amenothos III. We are fully aware that this effort is only a beginning of a beginning, and that there is in it not a little of questionable conjecture. We know that much material, bound to claim a hearing, is already in hand, though not as yet fully studied or even published. We doubt not that masses more lie all about the Orient, as yet unearthed. But we have enough for a beginning, and a beginning in the right direction Hommel has certainly

made; enough for some assured conclusions, and some conclusions not easy to ignore or reverse he has certainly drawn.

The argument of the book may be briefly sketched. Modern literary critics of the Bible build upon internal evidence. As an outcome they have come to deny the truth of the Patriarchal records, a large part of the Mosiac Mission, and all lofty and spiritual religion or ethics before the prophetic era. Let all this be scrutinized in the light of external evidence drawn from monuments professedly contemporaneous. Abraham's life touched Babylonia; Joseph's touched Egypt; Moses' touched Arabia. Let the Biblical records of those lives and times be read in the light of the monumental records of those lands. In particular, let this comparative study handle the proper names. It will be found, it can be amply shown, that the Hebrew records exhibit a marvelous affinity with the monuments of their respective times. Thus, there will appear a demonstration, not alone or chiefly, of the verity of the ancient history attested in our Hebrew records, but also, and this is of notable importance, of the antiquity of those records themselves. Not only is the Biblical history of Abraham true to fact, but its original must have dated from the time of the Arabian Dynasty, then in power in the Patriarch's primitive home. So also with the era and records of Moses. In style and in fact they are a close reflex of the Mosaic age. Such, in brief, is the aim and sum of the book.

As could be foreseen, the chief interest will center about the records of the time and dynasty of Hammurabi, the Tel-el-A-Marna tablets, and the old Arabian inscriptions discovered by Glaser. The significance of these last monuments is plainly felt by Hommel to be supreme. But Glaser's data and dates are as yet too problematical and his material too unique and undeveloped for much but the most initial and tentative treatment. Still, even here, Hommel's work, written in a free intimacy with Glaser, is finely suggestive of remarkable linguistic information, and Glaser's arguments for the antiquity of his finds shows them of highest significance. To our mind the supreme section of the book is the cluster of intensely interesting discussions relating to the time of Abraham, and more particularly to Gen. xiv. However problematical may be the contemporary history of Joseph, or the queries touching the Minaean inscriptions of Glaser, the times and events and personages of the dynasty of Hammurabi have become practically adjusted into a place and relation of commanding influence. They stand forth out of the past and encircle the events of our Hebrew records with an impregnable and conspicuous reality. As said before, Hommel deals chiefly with proper names. His work is, therefore, minute, and to many readers doubtless painful to pursue. But it none the less solidly and cogently shows that the scripture records, far from being swollen and floating myths, are bulwarked among the verities of the past as *felsenfest* as Ehrenbreitstein amid the events of to-day.

Other matters of burning interest are the remarks about the monotheism of early Arabian times; the pure Arabian descent of the Hammurabi dynasty; the chronology of the period of Abraham, a careful comparative study; the origin and sense of the names Shaddai and Jehovah; the argument for the early use by the Hebrews and their

neighbors of the Minaean script; the various geographical data, particularly his study of "Shur" and "Asher," which he locates southwest of Palestine, and of the locality called "across the river" in Joshua xxiv. 2, II Sam. x. 16, I Kings iv. 24, etc., and of the geographical import of Arpakshad. Specially noteworthy also is the sum of evidence, scattered throughout the book, of the high quality of the life of these ancient times. The eras of Abraham and Moses and Joshua were not debased and uncultured. Thus, there is nothing to destroy, on the contrary, there is much in the indubitable external evidences of the ancient past to assure our faith in the full validity of our Hebrew scriptures. The book should be widely read, not as a conclusion, but as an introduction to a mighty debate. Once read, and readers will need little entreaty to keep religiously alert for new disclosures of treasures from God's hidden mines of Assyrian, Arabian, Egyptian, and Palestinian archaeology. (Young & Co., pp. xvi, 350. \$1.75.)

In Dr. James F. Kennedy's *Commentary on the Prophecy of Habakkuk* we have an introduction of 36 pages, handling matters pertaining to the personality and life of the prophet, the date of this work, and the unity of the book, with an analysis and translation, followed by a running commentary of 64 pages, handling the prophecy verse by verse. The book is the product of long years of study in the pastoral office under peculiar drawbacks and difficulties, owing to early loss of eyesight. It is a creditable piece of work, presenting a fine illustration of persistence and triumph over difficulties. The volume yields plain evidence of prolonged and affectionate brooding over the word, good signs of wide general reading, a ready eye for investigating minute details, a good sense of the need of gaining the historic sense, an honorable originality of view, and an unhesitating faith. Occasionally the assertions are broader than the book warrants, a fault which, in these days, is sure to encumber an author's influence. We earnestly wish this style of work were not so relatively rare. If only young pastors would fasten upon some fruitful line of study and never fully forsake it, despite a thousand inevitable interventions and intermissions, until the undertaking was complete, we should have not only a fine harvest of practical ministerial literature, but also a fine array of fervent preachers and fertile pastorates as a result. (Franklin Repository Press, Chambersburg, Pa., pp. 100.)

Some twenty years ago there was established by representatives of the John C. Green estate a fund at the disposal of the officers and managers of the American Sunday-School Union, "for the purpose of aiding them in securing a Sunday-school literature of the highest order of merit." This fund has done much good in these years of its working, and gives us as its latest product this admirable *Commentary on the Book of Acts*, by Dr. Rice.

Sunday-school teachers and learners will find it most helpfully made up with maps and charts and illustrations, and served with an index and with an appendix, containing discussions of some of the more important questions coming up in the text; but they will, beyond this,

find it a most careful and painstaking exegesis of the narrative, with plenty of hard critical work behind it, giving it a basis on which it ought to stand with any student who comes to the book with a desire to be placed in the direction of facts. We could wish that the introduction material had been better worked out. The author did not, doubtless, consider it necessary to go through the details of modern criticism, and we are disposed to think he has judged wisely. In such a book as this, for such a use as it is designed to have, discussion, for instance, of such a question as the sources of the book from the point of view of the modern documentary critic, would be utterly fruitless. On the other hand, we believe that the question of the design and purpose of the book is hardly given full enough scope. There are certainly other views than the two which the author has mentioned (pp. 9f) before coming to his own, and we are constrained to add that some of them commend themselves to us as more acceptable than the one the author has chosen. We cannot believe that Luke's plan is fully laid before us in saying that it was "to note the beginnings only of Christianity" (p. 12), for while it is true that the historian does not profess to give more than the beginnings of the Church's work and life, as it would hardly have been possible for him to do if he lived and wrote in the Apostolic age, the question insists upon pressing itself upon us why he gives us the beginning of certain selected portions of the Church's history, and not of it entire, and why he follows those beginnings along certain selected lines of development, and not along all the lines which were actually carried out. Had Dr. Rice been more thorough in the discussion of this question he would, we believe, have opened up much more suggestively to his readers the book which he has interpreted for them.

There is, in addition to this, the question of chronology. Perhaps it would have been too much to ask the author to present and investigate Holtzmann's recently promulgated scheme, which Harnack, in Germany, and McGiffert, among ourselves, have adopted. But it would have added greatly to the interest of the introduction to know of it and to have pointed out to us the way in which it would affect the events of the book should its acceptance on the part of critical scholars become universal. These, however, are, on the whole, negative faults. The positive worth of the Commentary is unquestioned, and we are only too glad to let it be known. (Am. S. S. Union, pp. iv, 371. \$1.25.)

We question whether Dr. Stifter has done better work than is represented in this little book, on *The Epistle to the Romans*, and we question whether the good work here presented would have been possible but for the thorough and scientific study given to the Epistle's criticism and exegesis at the doctor's desk. Such compact presentation of the Apostle's thought does not come offhand, and such up-to-date views of the questions affecting the introduction to the Epistle are not possible without investigation. The author has planned not so much a commentary upon the Apostle's argument nor a discussion of his theology, as a simple presentation of his views. Keeping always before him the historical

surroundings which conditioned these views at the time of their writing and making it always his purpose to present them in as unbroken a way as possible. The result is as clear and as concise an unfolding of the Epistle as we know of. It does not profess to be for any one but the English reader. The Greek text is not used at all, but we doubt very much whether the Greek scholar will not often come to it for help. If he does, he will find, as the English student himself must find, a very readable book, based upon conscientious effort and giving what can hardly help but impress itself upon him as a reliable piece of work. (Revell, pp. xvii, 275. \$1.25.)

Latin Manuscripts, by Harold W. Johnston, professor of Latin in the University of Indiana, is one volume in the "Intercollegiate Latin Series," issued under his editorial supervision. It is a handsome quarto volume, admirably arranged as to matter, and embellished with sixteen splendid photographic facsimiles of early Latin manuscripts, besides numerous illustrations. The book considers in three parts: 1. The History of the Manuscripts, their making, publication, transmission, and keeping. 2. The Science of Palaeography, styles of writing, and errors of the scribes; and 3. The Science of Criticism, both textual and individual. The work is careful, thorough, comprehensive, and, in the main, clear. Although treating only of Latin manuscripts, and using the classic authors for illustration, the book is one which will be of considerable value to the Bible student, since the history and criticism of Bible manuscripts are not essentially different from that of other manuscripts of the same period, and much information not easily found is here gathered and systematized. (Scott, Foresman & Co., pp. 135. \$2.25.)

The Life of Philip Melancthon, by Rev. Joseph Stump, was prepared in commemoration of the four hundredth anniversary of the reformer's birth. It is written in a popular vein, while it is constructed from some of the best German literature of the subject, and not from the sources, yet, it is done worthily. The style, on the whole, is good, with occasional lapses into unidiomatic English. It is a pity that the Pilger Publishing House could not furnish better executed illustrations. (Pilger Publishing House, Reading, Pa., pp. x, 272. \$1.25.)

We are heartily glad that by their importation of Professor Andrew Seth's volume of on *Man's Place in the Cosmos*, there has been made available to American readers a series of essays of much more than transient value and which, for the general public, were pretty completely buried in the back numbers of the great British reviews. It is of interest to get the views upon themes uppermost in current thought of such a fresh, clear, vigorous thinker as the worthy successor to the chair in the University of Edinburgh, so honorably filled by the venerable Professor Fraser. The three phases of current philosophical thought which have been of recent years most prominently before the public eye are naturalistic agnosticism, the new psychology, and the Neo-Hegelian movement of England. The first Professor Seth treats in his review of Huxley's ethical position as appearing in his *Romanes*

Lectures. The third receives critical exposition in the review of Bradley's "Appearance and Reality," while the second is discussed with a clear recognition of both its strong and its weak points in the essay on "The New Psychology and Automatism." The other two papers that go to make up the volume are the author's inaugural dissertation treating of the present position of the philosophical sciences, and one on Mr. Balfour and his critics. Now that the storm of approbation and dissent has passed by it is well worth while to read such a worthy attempt to pass a sound and fair judgment on "The Foundations of Belief." The essays have all appeared in periodicals within the last half-dozen years. The philosophical view for which the author contends throughout is an ethical humanism. He would take his stand on the moral nature of man rather than on a too exclusive intellectualism, is strenuously insistent on the freedom of man as opposed to naturalism or pantheism, accents throughout the teleological view of the universe, and refuses to be led aside by either agnosticism or Hegelianism into a denial of the validity of the judgments, or metaphysical justifiability, of human thought respecting either God or the world. The papers are pervaded by a distinctively Christian atmosphere, and Professor Seth's philosophical position is such as to commend itself strongly to Christian readers. Without manifesting anything of that vacillating weakness which so often belongs to the "eclectic" thinker, he shows that in his mind the strong constructive forces of the last centuries have been at work to shape and color his conclusions. The reading of these essays will prove stimulative to sound thinking and strong living. (Scribners' Importation, pp. x, 308. \$2.00 net.)

In his little book on *The Place of Death in Evolution*, Dr. Newman Smyth has presented the first fruits of studies which he hopes at some future time to elaborate into a larger work, which, from the author's description, might not inaptly be called biological theology, using the word biological in a broad sense. The purpose of this book is to suggest that we have a right to view even death, often called the great enemy of man, as really a beneficent and efficient servant in the development of life. The newer biological studies seem to show that the lowest forms of life were immortal, propagating themselves simply by fission, both parts living. That with upward progress two changes seem to be necessary, sex and death. With the beginning of sex there was a higher development of life, but this higher development involved the death of the wasted or lower. Making this as the starting point the author, by an interesting use of analogies, traces the value of death in the whole upward progress of evolution, and by the use of these scientific suppositions, of the philosophic argument for immortality, together with that from the moral order of the universe, suggests that these would seem to indicate a passing upward of a life made increasingly energetic by the service of death, until it shall have accumulated energy enough to pass into an immortality where death shall no longer be needed in the service of life to secure its progress. This is the true spiritual life. Death may thus be conceived as the gracious and efficient servant of life, and not as a dread monster. This does not contradict

the teachings of Scripture. They view death from the moral, not the biological standpoint. Through sin death acquired a retributive significance which is supplemental to, but not antagonistic, to the biological view. Without sin this acquired character of death would cease to fill the soul with fear. When by means of the aid of death life shall have reached the point where death is no more needed, then death will become atrophied and cease to be. The closing chapters deal with the other problem so closely associated with that of death, and in reply to the question why, if death is so useful and gracious, is sorrow its hand-maiden, advances many helpful and consolatory suggestions, pointing out how it is conceivable that there is a blessing even in the ministrations of sorrow, so that this too may be esteemed a minister to life. The book shows a clear apprehension of current biological thought, is entirely free from polemics, and beside the main trend of the argument says many helpful things. It professes to be but a tentative study, but as such it is of interest. (Scribners, pp. xiv, 227. \$1.25.)

Theoretical Ethics, by Dr. Milton Valentine, is sent forth by its author as the ripe product of many years of class-room work, out of a sense of the need of new statement of the fundamentals of the science because of the new thought of our time in the realms of science and philosophy. The chief emphasis is placed upon Conscience, the ground of Right, the constituents of the Moral Nature, the objects of Moral Judgment, and the relation of Christianity to the ethical Idea and Task, with some attention paid to Evolution. The views chiefly significant are the assertion of the complex nature of conscience, the arguments against utilitarianism, and the constant advocacy of a Christian Theism as the basis of right views and conduct in the ethical realm. It is a simple, plain, and wholesome work. (Scott, Foresman & Co., pp. 232. \$1.25.)

The Ethics of Gambling, by W. Douglass Mackenzie, was written originally for an English public. It is being brought out in this country by the Chicago Seminary Press. It is a powerful little book, remarkably simple, incisive, and brief. It briefly mentions the utilitarian treatment of the problem only to discard it. Placing self-realization as the norm and goal of moral action, the author shows how chance, the supreme feature in all gambling in at least one of the parties, inevitably represses reason, will, conscience, and affection. Thus gambling blights manhood. Hence its characteristic outcome in the cheat and the suicide. The closing chapter handles sharply church "raffles," the race-course, and the woeful agency in this field of the newspaper and the telegraph. Incidentally, it is very suggestive to see how utterly Herbert Spencer's ethical principle fails when applied to this problem. (Chicago Theological Seminary Press, pp. 64. 35 cents; in paper 20 cents.)

From the sermons preached at Yale College, Mr. Salmon, President of the Y. M. C. A., has selected sixteen, which he has gathered into a volume under the title, *The Culture of Christian Manhood*. A few of the preachers chosen will give an idea of the types of sermons presented; Charles Cuthbert Hall, Dr. McKenzie, Dr. Bradford, Dr. Gordon, Profes-

sor Harris, Dr. Van Dyke, Dr. Richards, President Stryker, Mr. Twichell and others. It is a notable collection and gives a fine illustration of the sort of preaching enjoyed by young men in one of our great universities. No one man, however gifted, could furnish such rich and varied spiritual stimulus in a permanent college pastorate. One is struck in reading by the simplicity and directness of these men who have made successful college preachers. There is little attempt at mere rhetorical effect. There is no great stress of intellectuality. There are no recondite lines of argument. There is no over-adornment of literary allusion. There is hardly a stock phrase, illustration, or appeal so frequent in special sermons to young men. But the best of the sermons are characterized by a simple, forceful, plain and earnest presentation of some practical or spiritual gospel message. A few of the sermons were evidently written for a college audience; many of them would do for any manly set of fellows out of college as well; some of them carry to a select audience the breath of the ordinary parish, and the familiar experiences of life. These preachers have learned the secret of preaching to boys without preaching *at* boys. College men get tired of being considered a class by themselves. The wisest modern preachers to youth have evidently learned this. And yet with rare exception in this volume there is not a dry sermon, nor one which has not a special adaptation to the local environment.

The chief value of this volume lies in the fact that it proves that a man need not get up a special sermon to young men in order to preach a good college sermon; if only it be strong, simple, direct, manly, and has a strong ethical and spiritual message. "The Atonement," "Immutability," "The Sabbath," "The Sinless One," "Christ Seeking the Lost,"—these are themes to discuss everywhere—and they are in this volume. More special themes such as "Manhood," "Strength and Courage," "Temptation," "Trophies of Youth,"—these are also in this list,—but only a little change would adapt them to the average needs of young men everywhere. This volume shows that it is not necessary for university preachers to illustrate Christian truth by athletics; and it is an instructive fact that these men who have the ears of Yale students do not go into the "field" for their allusions. This book calls for similar volumes, which we hope will be forthcoming. It is a valuable contribution to homiletic literature, and very suggestive as to the type of preaching which will hold young men anywhere. (Revell, pp. 309, \$1.50.)

Rev. R. A. Torrey, superintendent of the Moody Bible Institute in Chicago, is a Christian worker of large experience and great efficiency; he will, therefore, have a wide hearing when he tells *How to Obtain Fullness of Power*. The author has convictions, and a straightforward way of stating them. His method is Biblical, and the massing of Scripture texts is very remarkable. He treats his theme under the heads: The power (1) of the word of God, (2) of the blood of Christ, (3) of the Holy Spirit, (4) of Prayer, (5) of a Surrendered Life. It will be a helpful book to ministers and other Christian workers. (Revell, pp. 106. 50 cents.)

It is surely significant of good that attention is being turned so largely in these days to the work of the Holy Spirit. The number of books designed to impress this theme upon the churches which have appeared within the past five years is very large. *Another Comforter*, by Rev. A. D. McClure, is the latest addition to this list. The book is brief, clear, and more temperate in statement, and safer in conclusions than many. The chapter on "The Love of the Spirit" is especially worthy of reading. (Revell, pp. 127. 50 cents.)

Mr. John R. Mott returned in April of this year from a journey of nearly two years around the world in the interest of the federation of the Christian Associations of college young men, especially with reference to missionary endeavor for young men. The account of that trip he has given in *Strategic Points in the World's Conquest*. The book contains a comprehensive survey of work for young men in colleges in all lands. While necessarily brief and sketchy, it is an inspiring narrative, for it gives hope for the coming generations. The movement itself which Mr. Mott represents is full of significance and worthy of most hearty endorsement. (Revell, pp. 218. \$1.00.)

So many pastors in these days have their flocks disturbed by the wolves of "Christian Science" that they will welcome Rev. Dr. H. Martyn Hart's book, entitled *A Way That Seemeth Right*. In small compass the author has put a thorough and effective answer to the claims of this new religion given by revelation of Mrs. Eddy. He admits the reality of many of the cures, but parallels them with others made in other ways, and explains all by an appeal to well-known physical and psychological phenomena. His arraignment of the new religion as opposed to true Christianity is conclusive and ought to recover to their sanity many good Christian people who are deluded with this new Gospel. We only wish that the treatment had been more extended. (Pott & Co., pp. 111. 75 cents.)

A Castaway contains the series of ten addresses delivered by Rev. F. B. Meyer at Carnegie Hall during the special meetings of last winter. Like all Mr. Meyer's addresses they are searching and suggestive; they quicken to new purposes and stimulate to new activities. It is unfortunate that with these excellences, they should have the faults of frequent over-statement, and occasional strained exegesis. (Revell, pp. 127. 30 cents net.)

Alumni News.

NECROLOGY FOR 1896-1897.

READ AT THE ANNUAL MEETING OF THE ALUMNI, JUNE 2, 1897.

Merrick Knight was born at Northampton, Mass., Jan. 15, 1817. He prepared for college at Monson Academy, and graduated from Amherst in 1846, and from the Theological Institute of Connecticut three years later. He was ordained pastor at Chaplin, Conn., May 15, 1850; was acting pastor of the church in Stafford, Conn., from Dec., 1852, to April, 1854; was installed at Hebron in 1854, and remained there six years. His pastorates for the twenty years following 1860 were in this state at North Coventry, Broad Brook, Rocky Hill, Torrington, and Nepaug. From 1880 to 1889 he was acting pastor at East Hartland, Conn., and although in the latter year he received a call from the church in Gilead he felt it wise to decline on the grounds of age, and to retire from the active work of the ministry. Accordingly, he came to West Hartford in 1890, where he made his home until his death, which occurred August 10, 1896.

Mr. Knight was a man who manifested a deep interest not only in the religious character of the people among whom he labored, but in their moral and intellectual advancement. In East Hartland his fellow townsmen selected him to represent them in the State Legislature. By his influence and encouragement many young people in his various pastorates were led to seek a higher education, some of whom entered the Christian ministry.

He was an earnest and faithful preacher of the Word, a man of clear thought and sound judgment; kind, tactful, and wise in his relations with his fellow men. His own character commended the Gospel which he preached and the Master with whom he daily walked. His sympathetic and loving nature drew to him the hearts of his people, and the children found in him not only a kind and faithful pastor, but a warm personal friend. After he had retired from the work of the pastorate his interest in the

church remained unabated, and the church in West Hartford found a warm place in his heart and was blessed with his interest and prayers.

Mr. Knight was married in 1851 to Miss Abbie Ward of Ashford, who, with three sons, survives him.

The sons are Prof. E. H. Knight of the School for Christian Workers in Springfield, Dr. William Knight of this city, and Mr. Frank Knight of New York.

Died of paralysis at Sanborn, N.Y., Sabbath morning, Nov. 8, after a prolonged illness of two and a half years, borne with patient resignation, Rev. James Winchel Grush. He was born at Roxbury, Mass., April 12, 1831. Dr. A. C. Thompson was his pastor, and when Mr. Grush came to The East Windsor Hill Academy to prepare for college he found in the brother of his pastor, Prof. William Thompson, a very warm personal friend. He graduated from Williams College in 1858, and after teaching for a year as principal of the academy in Spencertown, N. Y., he came to East Windsor Hill, and entered the Theological Institute of Connecticut, in the class of 1862. After remaining here two years, he left the Seminary to become principal of the academy at Canton, N.Y., where he taught from August, 1861, to 1864. He was ordained at North Potsdam, N. Y., Dec. 15, 1864, and preached there until October, 1866; was pastor at Hopkinton, N. Y., from October, 1866, to November, 1872; and from 1872 to 1877 was settled over the Presbyterian Church at Chateaugay, N. Y. In 1877 he became pastor of the Congregational Church at Cambria, N. Y., where he remained till 1885, when he accepted a call to Perry Center, N. Y. In 1893 he removed to Millville, N. Y., where he was pastor for about two years, when his health compelled him to resign and to give up the work of the ministry.

Mr. Grush was very much beloved not only by his own people, but by his ministerial brethren, and by those who knew him outside of the churches which he served. He was registrar both of the Ontario and Wyoming Associations, in each instance for a term of eight years. The large delegations which came from his former parishes to attend his funeral services and the universal grief which was felt at his death testified most clearly to the deep affection which was felt for him.

Mr. Grush married Jane Elizabeth Ellsworth of East Windsor, on August 11, 1859. She, with three married daughters, survives him.

Thomas Stoughton Potwin of the class of 1855 died in Hartford October 22. He was born in East Windsor April 4, 1829. He was a descendant of the Huguenots, and of Elder Brewster of the Mayflower, and was also related to Jonathan Edwards and to the first President Dwight of Yale College. He graduated from Yale College as valedictorian of his class in '51. For two years he was tutor of Greek and Latin in Beloit College, Wis. In 1853 he returned East and entered the Theological Institute of Conn. After studying there a year, he left the Seminary to become tutor at Yale College. Here he taught Greek and Latin, and afterwards astronomy and logic, until his health failed and he was obliged to give up teaching, when he went abroad and remained over a year. He was ordained pastor of the church in Franklin, N. Y., in February, 1861, and continued in that office for six years and a half, when again his health compelled him to lay down work for which he seemed so well fitted, and in which he had been singularly successful, and he was never able to resume the work of the pastorate again. For a short time he lived at East Windsor, then at Amherst, Mass., until 1875, when he came to Hartford to take charge of the Hartford Orphan Asylum. After twelve years of faithful service in that institution his health made it necessary for him to again lay down his work. He went to Florida, bought an orange grove there, and, with characteristic energy, entered into the work of cultivating and improving the grove, hoping at the same time his health might be at least partially restored. But the exposure under the burning heat that first summer brought on nervous prostration, and he was forced to leave Florida and return to this city. Here he spent the last nine years of his life, without pastoral charge, and with broken health, until at last, with body weakened by disease and nervous system broken down and mind affected, he put an end to his own life.

Mr. Potwin was a superior scholar, a linguist of exceptional range, understanding a number of languages, and speaking them without difficulty. He was a frequent contributor to the *New*

Englander, the *Yale Review*, the *New York Independent*, and the *Bibliotheca Sacra*, and was the author of "The Triumph of Life," in which he presented with great clearness the arguments in support of conditional immortality. Mr. Potwin was a man of great reading and information. He was clear in his thought, and direct and logical in expressing it. He was a charming conversationalist, always bringing forth from the rich treasures of his mind thoughts and words to which his brethren listened with deep and constant interest, while his noble christian character and his gentle unassuming manner caused us to love him, and to miss him when his place was vacant.

His wife was Harriet Amelia King of Boston, to whom he was married Dec. 29, 1858. He leaves, besides his wife, two adopted children, one of them a graduate of Wellesley College.

On April 28 the Franklin Association and Conference observed the eightieth birthday and fifty-fifth year of the ministry of Lyman Whiting, '42. The services were held in the church in East Charlemon, Mass., where he is now pastor. Congratulations were received from the seminaries and colleges, and from many of the leading men in the denomination.

At the semi-annual meeting of the Hartford Conference, held at Windsor Locks, May 4, Samuel B. Forbes, '57, delivered an address on "How to Keep the Soul Alive."

The baccalaureate sermon at Mills College, Oakland, Cal., was preached this year by Leavitt H. Hallock, '66.

Charles S. Sanders, '79, Aintab, Turkey, writes hopefully of the work in the *Missionary Herald* for June. He says: "In Beridjik the Armenians and Protestants worship together continually, and the results are so far very satisfactory. The priest is one of the better type, and he and our preacher work together like brothers. The Armenians are accepting the Gospel very eagerly, and when they do this, the adhering to old forms seems a very small matter. . . . The simple Gospel has made progress such as to call for shouts of triumph, even though in a worldly point, the people are so broken. But given the slightest chance, the Armenians will soon be all right in worldly matters also. 'They are an irrepressible people,' was the comment, and very true comment, of an English vice-consul who happened to pass Oorfa."

Referring to the Sunday evening services of the Kirk Street Church, Lowell, Mass., William A. Bartlett, '85, pastor, the *Congregationalist* says: "The Sunday evening services have been exceptionally popular, and Rev. W. A. Bartlett has firmly established himself in the good will of the city."

Alfred T. Perry, '85, has declined a call to the pastorate of the Second Church, West Winsted.

William F. Stearns, '86, has been called to the pastorate of the church in Norfolk.

Williston Walker, '86, delivered the Duddleian lecture at Harvard University, May 27, his subject being "The Validity of Congregational Ordination."

Franklin G. Webster, '86, of Oswego Falls, N. Y., has declined a call to Eton in the same state.

Wallace Nutting, '89, pastor of the Union Church, Providence, R. I., will spend his vacation in Europe.

The church at Ballardvale, Mass., Arthur L. Golder, '91, pastor, is in a prosperous condition. At the annual meeting of the society the pastor was presented a sum of money.

Austin Hazen, '93, was ordained and installed pastor of the church in Thomaston, May 5. His uncle, Azel W. Hazen, '68, and Carleton Hazen, '91, had parts in the service.

Of the members of the graduating class, Mr. Bacheler has accepted a call to Perry, Maine. Mr. Bishop goes abroad on the William Thompson Fellowship. Mr. Eames becomes pastor at Becket, Mass., Mr. Sargent at Hampden, Mass., and Mr. Tuthill at the Kensington Church, Berlin, Conn. Mr. Gillette goes to Westmore, Vt., while Messrs. F. W. Hazen and William Hazen supply for the summer at South Hero and Sherburne, Vt., respectively. Mr. Weeks goes to Chicago in the autumn to become a resident at Chicago Commons, where he will also pursue his sociological studies in Chicago Theological Seminary under Prof. Graham Taylor. The remaining members of the class are not permanently settled as yet.

Seminary Annals.

THE SIXTY-THIRD ANNIVERSARY.

The anniversary season of this year proved exceptionally pleasant. To be sure, the shadow of the financial needs of the institution was constantly present, but the measurable success which had attended the effort to raise the deficiency fund for the next two years, and the unexpectedly increased returns from some of the funds of the Seminary lent something of new hopefulness to this side of its affairs, while the long roll of unusually fine students and the elaborated and enthusiastic report of the examining committee of the Pastoral Union upon all lines of the Seminary work, together with the cordial good will of students and professors and the loyal spirit of the students to their Alma Mater, gave a cheery ring to the exercises of the whole meeting.

EXAMINATIONS.

Monday, May 31, was given up to written examinations for all classes. On Tuesday the following oral examinations were held: Professor Mead examined the senior class in Ecclesiastical Dogmatics, and the same class was examined by Professor Pratt in Principles and Methods of Public Worship. The middle class was examined in Special Introduction to the Old Testament by Professor Paton, and by Professor Walker in the Church History of the Middle Ages. The examination of the junior class in Hebrew, by Professor Macdonald, was held on Tuesday, while that in the Exegesis of Galatians by Professor Jacobus was postponed until Wednesday. Especially notable were the comments of the examiners at the proficiency shown by the students in Hebrew. In respect to the examinations in general, one member of the committee, who had spent much time in looking over the written papers for the year and in hearing the oral work, declared that, though his ecclesiastical relationships made it necessary for him to test the acquisitions of many students from different institutions, he found none where the

work of the students showed such breadth and thoroughness as he had seen at Hartford.

ADDRESS BEFORE THE ALUMNI AND PASTORAL UNION.

On Tuesday evening was delivered the annual address before the Pastoral Union and Alumni by Rev. Albert J. Lyman, D.D., of the South Church, Brooklyn, on the subject, "The Truth of the Incarnation in Certain Practical Applications." It was a most stimulating address; earnest in thought, felicitous in diction, and effective in delivery, and is printed in full among our contributed articles.

ALUMNI ASSOCIATION.

Wednesday was just the day to justify Lowell's enthusiasm over the month of June. Surely nothing could have been fresher, "rarer," more sparkling than that day. The regular seminary chapel exercise was conducted by Dr. Lyman Whiting, '42, and Secretary J. L. Barton, '85. Dr. Whiting spoke from John xvii. 1, emphasizing the thought that there came to each life critical hours; that every minister must feel that such an hour is at hand when he rises to preach; and dwelling on the helpfulness and blessedness of the thought that self-glorification and self-advancement are not the goal of the minister's effort, but the glorifying of God and the advancement of his kingdom.

The rest of the morning was given to the annual meeting of the Alumni Association. The meeting was called to order by J. L. Barton, '85, president. After the reading of the minutes and the report of the treasurer, a committee to nominate officers for the ensuing year was appointed, consisting of C. S. Lane, '84; H. C. Alvord, '79; S. A. Barrett, '87. On nomination of the committee, the following officers were elected: President, D. P. Hatch, '86; vice-president, O. W. Means, '87; executive committee, F. W. Greene, '85, Richard Wright, '90, F. S. Brewer, '94. The Necrology, read by the secretary and printed elsewhere, showed that only three alumni had passed away during the year. S. G. Barnes called attention to the needs of the library, as indicated by the want of periodicals in the reading-room, and suggested that alumni might greatly help the institution by contributing the comparatively small sum needed to place some periodical in its place. It was suggested that contributions of

this sort be handed to the librarian, and a number were made on the spot, and it is hoped that more may come in later. A. L. Gillett called attention to the Seminary *Record* for the next year, and suggested that the alumni might do well to make more use of the Seminary Press as book-dealers handling especially theological works, Bibles and hymn books, etc. F. S. Hatch spoke along the same line, calling attention to the value of the *Record* as a theological magazine of general interest for the layman as well as for the minister.

The discussion which had been assigned for the meeting was then taken up, the subject being "Type of Examination for Licensure and Ordination." The first speaker was F. W. Greene, '85. He dissented from the wording of the topic, as if indicating that the examination for licensure and ordination should be of the same type. The present type of ordination seemed to be fairly good, conditioned as it must be by the personality of the candidate and of the council, and by the individuality of the church. It is otherwise, however, with the examination for licensure. In the past there seem to have been two main types of examination, the scholastic and the doctrinal. According to one, the effort of the examining body has been chiefly to test the proficiency of the students in the studies of the Seminary curriculum, to ascertain thus if the intellectual equipment is to be considered adequate. According to the other type, the certificate of the Seminary is taken to be the adequate test of general intellectual proficiency. The candidate presents a paper formulating his views on dogmatic theology, and his further examination is confined largely to an explication and criticism of these. The examination becomes thus chiefly a test of doctrinal orthodoxy.

To both these methods there are evident objections. The first imposes upon the licensing body a task which it is illy prepared to perform in a really thorough manner. When it is not so performed it leads the student to feel that the examination is a purely formal matter which has no great significance. When the examination is thorough it has at its best brought out little more respecting the candidate's fitness for the ministry than was already indicated by the seminary certificate which the student brought. Such a certificate does not show that the candidate is really fitted to be a preacher of the word of the living God.

Simple scholastic acquisition and ministerial fitness should not be confounded. The second or doctrinal method of examination is objectionable, because, in the first place, the theological ideas of a student at the end of only two years of study are ordinarily crude enough. Much important doctrinal instruction is in every seminary postponed till senior year. He has not finished, and still less lived into, his theology. Further, it frequently puts an honest and frank young man at a disadvantage if he express just what is in his heart, and it puts a premium on the shrewdness that can make judicious silence take the place of conformity with the known predilections of the examiners. The frank man has the trouble, and the shrewd man goes through. This tends to a lowering in the eyes of the student of the ministerial office and to a lack of thorough-going respect for those who hold it. What appear to be scholastic quibbles seem so magnified as to be of more importance to the ministry than downright earnestness, and consecration of spirit, and desire to proclaim God's redemptive message.

The examination for licensure by ministers should approach the question from the side of the practical ministry. It should lead the young man to view the ministry as a serious service, requiring the presence and assistance of God. It should suggest the practical value and personal significance of seminary work, and it should try to bring the candidate into touch with the best and most consecrated spirit of the Congregational ministry. In order, therefore, to present a type of examination which should be a test of a man's intellectual attainment, and at the same time bring out the relation of his studies to his own life, and to give to the examination a distinctively spiritual character, Mr. Greene presented the following list of questions, which had been adopted by the Middlesex Association of Connecticut. These questions are sent to candidates prior to their examination, and any candidate may, if he choose, present a written statement embodying his answers to them:

QUESTIONS FOR EXAMINATIONS.

I. The Personal Call.

1. What do you know of the power of the Gospel in your own life?
2. Of what doctrinal truths have you had experimental knowledge?
3. What place has prayer in your religious experience?
4. What does the Holy Spirit mean to you in your own experience?

II. Knowledge of the Bible.

(1) Contents.

1. What is the relation of the Bible to other literature?
2. In what is it like, and in what unlike, all other literature?
3. What kind of literature do we find in it?

(2) Interpretation.

1. What principle of interpretation do you adopt?
2. In what attitude should we approach the Bible?
3. How do you interpret Biblical Prophecy?
4. Of what specific value is a knowledge of Hebrew and Greek, and of the methods and results of criticism, both higher and lower?

(3) Inspiration.

1. With what authority does the Bible speak to you?
2. Whence has it this authority?
3. Do you look upon it as all of equal authority?
4. What is the O. T.? What is its present worth?
5. What is the N. T.? What is its relation to the Old? And what its comparative value?

III. Systematic Theology.

1. What is the Biblical basis for the doctrine of the Trinity?
2. Of what practical importance is the doctrine to the individual Christian?
3. What is the conscious need of the Atonement in the individual heart?
4. How does Christ's work meet that need?
5. How would you attempt to convince a soul of sin?
6. What is it to believe in the Lord Jesus Christ?
7. What is salvation?
8. What use would you make of the doctrine of the future life in preaching?
9. What is the function of the church in the Divine Plan?
10. Why are you a Congregationalist?

IV. Historical Christianity.

1. Why do you study Church History?
2. What use do you expect to make of it in your ministry?
3. What does it mean to you compared with Bible History?
4. Do you consider the theology of the church as having reached its completed form?

V. Ministry.

1. Why do you desire and purpose to preach the Gospel?
2. What do you look upon as the peculiar function of the ministry?
3. What do you conceive the Good News to be which you are to be commissioned to tell men?
4. What do you expect will be the advantage of your education to you as a minister?

5. In what way do you expect God will co-operate with you in your work?

F. S. Brewer, '94, was the next speaker. After sketching the history of the practice of licensure and ordination by the Congregational Churches, and recalling the fact that Andover owed its origin to the loss of Harvard during the Unitarian defection and the consequent feeling that the churches and the ministerial education ought to be closely related, he urged that the question to-day was whether or not our churches are receiving all that they should from the seminaries, whether or not the seminaries are giving back to the churches all that they should. Are, then, our examinations of young men in the seminaries for licensure, and of young men who have just graduated from the seminaries for ordination, as satisfactory as they ought to be, or can be? The present tendency in some churches to take men of less "head learning" and more "heart piety" raises the question if it is not fitting for us to see if we cannot keep closer touch between the training and examination of ministerial candidates and the sacred vocation to which the men are called. The old method of training the minister in the home of some wise and pious pastor kept this personal touch. The progress which has substituted the school for the pastor, with all its advantages, imperils this excellent element in the training.

The first suggestion to be advanced then at this time as to the type of examination for licensure and ordination would be: That the particular seminary training should have a greater place in the examination. For what purpose does a young man study Exegesis, Dogmatics, History, etc.? To have these studies set at nought (quite largely) when he stands ready to enter the work for which these are supposed to train him? Is it right so to discredit seminary training? Do our seminaries deserve such treatment? Do the young men deserve it? If theological study is more than mere mental discipline, then we must credit it, honor it, and honor the seminary which gives it, by making the examination most thorough, comprehensive, and just. According to our present methods, we often find men who have never had the advantage of a thorough training put on the same basis in examinations as those whose training has been more complete.

The result is a lowering of the ministerial standard. We may learn much from the methods of some of the older denominations in the emphasis laid on three elements in ministerial training — personal fitness; mental fitness, secured through thorough training; and the element of time in preparation. Too many young men jump from the furrow into the pulpit, from the school-room into the church, without sufficient care and oversight on the part of others. Congregationalism must demand for itself an educated ministry. This is our heritage, our birthright. A stable and pious ministry is another heritage we must insist on claiming.

A second suggestion then would be: That the examination for ordination should be a distinct advance on that for licensure, and the examination for licensure a preliminary for ordination. This is certainly true to a limited extent now; but how unworthy of the name of an examination into the personal, mental, and spiritual fitness of the candidate many examinations for licensure are! It ought to be insisted upon that a certain amount of work should be done before a regular student should be allowed to apply for licensure, and when that work has been done time should be allowed to elapse between that step and ordination. Throughout the whole process the lack of the personal oversight of the student is most unfortunately observable. Young men are not advised to be licensed by the association of which their pastor is a member so frequently as should be. No one in the faculty of a seminary is delegated to have the personal oversight of those who are to be licensed before an Association.

These two things should therefore be especially emphasized in fixing the type of examination for licensure and ordination,— first, the necessity of making the seminary training count for something definite,— for something far more than it now does. Such a development would make our seminaries feel their responsibility as having a distinct work to do for the churches to whom they are responsible. Second, the development of personal relationships between the candidate and the licensing body, either through pastors or through members of the faculty specifically appointed for this end. The type then should be thorough-going, graded, and seek to develop the personal relationship between

the ministry and the candidate, emphasizing the part our seminaries have in this great work.

There remained only a few moments before the time fixed for adjournment. O. W. Means, '87, the third speaker, emphasized briefly: That the examination ought always to be so conducted as to honor the office and the life into which the candidate is to enter. There is often too much flippancy of bearing on the part of both examiner and examined. The examination should try to get at the inner character of the man. It should try to get hold of that quality of manhood that reveals itself in a man when he prays.

PRAYER MEETING.

At twelve o'clock the Annual Prayer Meeting was held, conducted by President Hartranft, who read from John xiv, and spoke: We all at times crave that which Philip desired — an experience of God secured through the senses. Christ is the only temporary manifestation of God. From him we can learn of God. The Comforter from on high shall be the revealer of God to the inner life. This gives to the church the faith in the union of the Father and the Son and the Spirit. This remains the basis for the faith of the church in the supernatural. To know Jesus is to know the Father. W. N. P. Dailey accented the need of the dynamic power of the Holy Spirit to make efficient our work. Dr. J. E. Twitchell said that he had been impressed with three thoughts: First, that in the ordinary life of Christians there is very little of the power of the Holy Spirit. The reply to the question, Have you the consciousness of that power? is almost always, No. Second, we ministers need this more than anything else. We should court the presence of the personal Christ with us. Third, the need of the times is to have impressed upon men the privilege of having the Heavenly Father with them. We need to recall the companionship with God which it is our privilege to enjoy. Success needs fellowship with God. H. B. Mason, H. A. Campbell, and William Hazen led in prayer.

ALUMNI DINNER.

At half-past twelve the annual Alumni dinner was held in the lower hall of the library. The president of the Alumni As-

sociation, J. L. Barton, Secretary of the American Board, presided. After the dinner he made a brief speech, in which he spoke of the effect the present financial difficulties of the Seminary had evidently had in the intensifying, purifying, and invigorating of the spirit of the institution. He congratulated the Seminary on its theological position. In spite of its foaming wave-crests and its deep hollows, which in time of storm the sea displays, it has none the less its constant level. In the midst of the storms of current controversies the position of the Seminary had remained close to the level of the steadfast and changeless truth. The signs of the times seem to point to a wide returning of thought to this level.

President Hartrantft spoke of the spirit of hopefulness which had developed in the midst of the adversities of the Seminary. The germ of hope which was dropped by the praying and faithful men who lived early in the history of the Seminary has ripened into what we now see of institutional prosperity. What God has wrought he may work again. We may rightly believe that the God who never fails will help. The faculty has shown itself loyal and efficient. The trustees are steadfast and progressive. Both are consecrated for the future. Some slight financial conditions have shown themselves unexpectedly favorable. We seem justified in regarding these a promise of what may yet come. F. S. Hatch of Monson spoke for the board of trustees with warmth and earnestness. H. A. Bridgman, '87, of the *Congregationalist*, spoke for the ten-year class, dwelling on two points that he believed his class especially took away with them. The first was an impulse to careful, accurate, and fearless Bible study. The second was enthusiasm for practical service.

Dr. C. M. Lamson of the Center Church, speaking for the city pastors and as one who had not yet been so very long in Hartford, said that he had been specially impressed by the "home" feeling which he noticed was characteristic of the institution and of the relationships developed there. Further, he had been struck by the union in the Seminary of conservatism and liberalism, like the two hands of the body,—a conserving of truth, and a trusting in the free use of it; the conservative judgment that everybody is more likely to be right than anybody, the liberal judgment that truth has a free hearing. Dr.

Stone of the Asylum Avenue Baptist Church spoke with characteristic felicity of diction and grace of manner, claiming his share in the heritage which Hartford had brought from East Windsor Hill, and expressing the cordial esteem of all the city for the Seminary. Dr. A. C. Thompson and Dr. E. B. Webb spoke words of courage and faith and love. E. W. Bishop of the senior class expressed for the class their love for and loyalty to the institution, and the exercises concluded with one verse of "Blest be the tie that binds."

GRADUATION EXERCISES.

The exercises of graduation were held in the chapel on Wednesday evening. After the singing of a hymn and the reading from the scriptures and prayer by C. M. Southgate of Auburn-dale, addresses were given by three members of the graduating class. The first was by Winfred Chesney Rhoades of Mt. Vernon, N. Y., on "Qohéleth and Omar Khayyám; Two Ancient Critics of Life." The address is printed in full among our contributed articles.

The next speaker was Nathan Henry Weeks of Dedham, Mass. His theme was "Social Contact; the Gospel Method." Every age, he said, has its problems. Those of the present are practical; for example, immigration, capital and labor, slums, neglected rural districts, the Sabbath, temperance, the social evil. The question, how to meet these problems, clamors for an immediate answer. Legislation tries. But laws do not go deep enough. The motive that prompts to the evil must be touched. The social movement, with its parish houses, college settlements, etc., promises to be more efficient; but even this does not touch the root. In the words of the late President Seelye, "The gospel of Jesus Christ with a living church behind it" is the only sufficient power. The Christian life must be the foundation of all work. Christ must change the vital center and change conduct. But how shall Christ, the gospel, be brought to bear on the problem? Preaching and teaching are excellent and indispensable in their place; but those who must be reached do not come to the church. The true method is the method of Christ. He preached and taught, but he lived the truth as well. He lived it out in the midst of the common life of all. Not simply the pro-

claiming of the truth, but the living it in a way that shows an apprehension of how those whom it is meant to touch are liable to look at truth is the real answer. The "loss of influence of the church" is largely because Christians have not brought a living gospel into contact with the lives of the people. When men really make Christ's principles the rule of their conduct then the solution will be reached.

Edwin Whitney Bishop of Norwich, Conn., was the third speaker. He spoke upon "Spiritual Involution." Involution must always precede evolution. The poplar leaf is rolled together before it is unrolled. Men have somehow always felt that back of the universe there is a something of which it is a manifestation. That back of the attribute is the substance, back of the phenomenon the reality. That there is in the world a power working toward perfection. Evolution, as science teaches it, is God's way of working. Involution is God himself. God has wrought himself into the texture of the universe, and in the universe unfolds himself. However perfectly the nebula hypothesis may account for the evolution of a universe, there must have been a previous involution. This involution must be an involution of idea, of thought, of spirit. There must be thus a spiritual involution. Matter is not the best medium for the manifestation of the spiritual evolution. When man is created and there is breathed into his nostrils the breath of life, and he becomes a living soul, there is supplied the field for a higher and more perfect manifestation of spiritual evolution. However we may study human psychology, we must recognize that God is there at the base of all and evolved through all. This involution of God in man is the basis of our natural relationship to the Divine Father. The involution is complete. God is in man. But sin comes in as an obstacle to mar the perfect evolution, to render it incomplete. Christ came to accomplish the perfect evolution. Christ is truly one with God. With him there comes a new force into the world,—God in Christ. Nature shows God to us, created man shows God in us, redemption shows God for us. The culmination of spiritual evolution was where God was incarnate in Christ. God inwrought leads to God revealed. God wrought himself magnificently into nature and into man, but the supreme manifestation of the inwrought God shall appear when the king-

doms of this world are become the kingdoms of the Lord and of his Christ. God must be the goal of the life of every normal soul. God in us is spiritual involution. We in God is spiritual evolution.

William Bodle Tuthill of Goshen, N. Y., was to have spoken on "Back to Christ; Its Significance," and Charles Ovid Eames of Becket, Mass., on "Some Elements of Narrowness in So-called Breadth," but were prevented,—one by illness, and the other by family bereavement.

At the close of the speaking the following degrees and prizes were announced. The degree of S.T.B. was conferred upon Frank Nixon Merriam, on the completion, with special credit, of a fourth year of study in the Seminary. The William Thompson prize for junior year work in Hebrew was awarded to Grace Borroughs. The Bennett Tyler middle year prize in Systematic Theology to Edward Warren Capen. The Hartranft senior year prize in Evangelistic Theology to Edwin Whitney Bishop. The senior year Greek prize to Nathan Henry Weeks. The Turretin senior prize in Ecclesiastical Latin to Edwin Whitney Bishop. The William Thompson fellowship for two years of study abroad to Edwin Whitney Bishop. After the announcement of the degrees and prizes, Dr. E. B. Webb, president of the board of trustees, presented to the senior class their certificates of graduation, with a few well-chosen words.

President Hartranft, in his address to the class, made his central thought the ideas of life and light as brought out in the gospel of John. It is your privilege, he said, in the future to seek after that which is the central essence of all, and to enter into communication and affiliation with this which is the divine life. You are also privileged to enter into the light which this divine life produces. What is the study of the pulsations of ether compared with the search for this central essence? To reach the eternally good and righteous and true is the sum of all theology; but how all-embracing this is! You have come to that point in life where you must choose for the future between the way of life and light, and the way of darkness and death. The majority of men who have sought the knowledge of the eternal principle have reached the way of death. Seek evermore in your study the support which the fundamental source of the universe alone can give. True

happiness is to be found only in the consciousness of vital union with God. That will make you a teacher of life eternal. Search for the light in the path that follows God's commands. Be the harder students of God's word that the Holy Book may be the source and guide and comfort of your life, until that blessed time shall come when Christ himself shall be your teacher. To give life and light in the spirit and manner of Christ is your function as ministers of the word: May your message to the world be a message of life and light.

After the singing of a hymn, the exercises closed with the benediction.

MEETING OF THE PASTORAL UNION.

On Thursday morning the annual meeting of the Pastoral Union was held in the chapel. There was not a great deal of business to be transacted, so that adjournment was possible before twelve o'clock. Rev. C. S. Lane of Mount Vernon was chosen moderator, and Rev. T. M. Hodgdon assistant scribe. The scribe and the recording secretary hold office for three years. The new members elected were: Rev. Messrs. S. G. Barnes of Longmeadow, D. L. Furber of Newton Centre, A. S. Twombly of Newton, E. E. Nourse of Berlin, D. D. Marsh of Unionville, F. T. Knight of East Somerville, F. P. Bachelor of East Hartford, C. M. Lamson of Hartford, G. F. Waters of Glastonbury, H. DeW. Williams of Hartford.

The trustees whose terms expired were all re-elected, and in addition Mr. Silas H. Paine, a member of the Broadway Tabernacle in New York, was chosen for the term of two years to fill a vacancy in the board. The general financial condition of the Seminary came up for consideration in the report of the joint committee on ways and means. This called forth the following resolution, which was adopted with a rising vote, and with great heartiness:

Whereas, the Faculty of Hartford Theological Seminary, always loyal and devoted, has during the present year given exceptional proof of its signal zeal and self-sacrifice in behalf of this institution, therefore,

Resolved, That we, the Pastoral Union, hereby express to the members of the Faculty of the Hartford Theological Seminary our profound and grateful appreciation of their loving devotion, and especially of their recent unanimous manifestation of their willingness to share in the financial burdens of the Seminary, and

Resolved, That we congratulate the members of our Faculty upon their mutual fellowship; that we honor their common love for our Seminary; and that we pledge to them our influence, our sympathy, and our prayers in the sacrifice and service whereunto they are called.

The examining committee, which has done most thorough work this year, made a gratifying report through Rev. L. W. Hicks, the chairman. An interesting incident was the sending of salutations to Rev. Solomon Clark of Northampton, who graduated fifty-six years ago. Various committees made brief reports, the trustees who were present renewedly gave assent to the articles of agreement, and the following officers were elected for the ensuing year: Business committee, T. M. Hodgdon, A. C. Hodges, L. W. Hicks; examiners for two years, F. W. Greene, G. A. Wilson, C. B. Strong, E. H. Byington, D. E. Jones, J. P. Harvey; secretary of the examiners, Thomas Simms.

The report of the examining committee of the Union was, in part, as follows: "As a result of our examination we are prepared to say, and to say it with emphasis, that the Seminary has never been in a better condition than it now is for securing the ends which such an institution should have in view. The full, able, and united corps of professors, while loyal to the traditions of the old Theological Institute of Connecticut, are, at the same time, fully alive to the demand of the age, that the results of the most recent investigators along theological and kindred lines shall be laid before the candidate for the ministry, with a view to his forming his own opinions as to what should be held and taught from the Christian pulpit.

"We have discovered no disloyalty to the Word of God, and no fearfulness with regard to the issues of scholarly research in the men who make up the professional corps of the Hartford Seminary. Neither have we found any disposition in the students to take undue advantage of the liberty accorded them to investigate and think for themselves. On the contrary, the flavor of reverence for the past and of earnest purpose to go only where the truth shall lead them, has characterized all of their work that has come under our observation. We have been especially impressed with the encouragement that has been given them by their instructors to pursue independent lines of study. While no radical departure from the old and approved methods of instruction has been made, while a happy mean between the teach-

ing by lecture and recitation has been maintained, yet there has been judiciously engrafted upon the old and tried system a new shoot of independent investigation, the fruits of which have been laid before us in the shape of monographs and similar productions that are eminently creditable to the scholarly instruction given in Hosmer Hall, and which suggest brightest possibilities for the graduates of the Seminary along the line of original research. . . .

"We have been much impressed with the cordial feeling which obtains between the faculty and students; and none the less pleased to find that the atmosphere of Hosmer Hall is still charged with that intangible, spiritual quality that has always characterized this Seminary and made it a special means of grace to those who have been connected with it. We have also noted with pleasure the high average of character and ability of those who have made up the body of students during the last year; and have been gratified to observe how well the experiment of admitting women to the privileges of the Seminary has worked in the brief time during which it has been in operation.

"We are, therefore, able to say in conclusion, that the Hartford Seminary is every way worthy of our confidence, and worthy of all that we can do to help it to maintain its present efficiency and to advance along the lines which its able president and his devoted associates would have it follow, to the increase of its usefulness and to the glory of our common Lord."

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-FOURTH YEAR.

Calendar. — The year will open with a general service in the Chapel on *Wednesday, October 6*, at 8 P. M. All students are expected to be present and to have completed needful adjustments of rooms before that time. The regular schedule of classes begins at 9 A. M. the next day. By vote of the trustees the year will close the last Wednesday in May, instead of the first Wednesday in June. It is divided into three nearly equal terms by vacations at the time of the holidays and in the spring.

The Faculty consists of twelve regular professors and eleven instructors, lecturers, and tutors. The Carew lecturer for the year will be Professor Hermann v. Hilprecht, Ph.D., D.D., LL.D.,

of the University of Pennsylvania, who will speak on the results of his recent archaeological investigations in the East.

Plan of Study. — The system of instruction combines a prescribed course in certain topics with a wide freedom of elective choice. As will be seen from the following summary about one-third of all work is elective. The Seminary believes in the most thorough training possible for the ministry, and all its courses are adjusted to the supposition that those entering the institution are college graduates.

SUMMARY OF THE COURSE OF STUDY, 1897-98.

JUNIOR CLASS.

Prescribed work, 366 hours, as follows:

	PROFESSOR.	HOURS.
Theological Propædæutic,	<i>Hartranft.</i>	5
Hebrew Grammar and Reading,	<i>Macdonald.</i>	115
Old Testament Introduction,	<i>Paton.</i>	15
Exegesis and Introduction to First Three Gospels,	<i>Jacobus.</i>	45
New Testament Canonics,	<i>Nourse.</i>	12
“ “ Textual Criticism,	“	8
Old Testament History,	<i>Hartranft.</i>	14
Life of Christ,	<i>Mitchell.</i>	14
Apostolic Church History,	“	15
Biblical Theology,—principles and outline,	<i>Hartranft.</i>	20
“ Dogmatics,	<i>Beardslee.</i>	39
Outline of Apologetics,	<i>Gillett.</i>	28
Voice-building (in half-hour private lessons),	<i>Pratt.</i>	10
General Exercises,		25

Elective work, 105 hours, selected from following list:

Bibliology,—the history and use of books,	<i>Perry.</i>	15
Reading of Selected Passages in Hebrew,	<i>Macdonald.</i>	25
Historical and Philological Lectures on the Old Testament,	“	10
Vocabulary and Analysis Work,	<i>Jacobus.</i>	20
The Old Testament Apocrypha, advanced,	<i>Knight.</i>	6
History of Jewish People from Rise of Maccabees to Destruction of Jerusalem (B. C. 165 to A. D. 70),	<i>Mitchell.</i>	15
Life and Character of Christ, according to St. Paul,	“	10
Historical Geography of Palestine,	“	10
New Testament Chronology,	“	6
The Age of Constantine,	<i>Richardson.</i>	6
The Institutional Church,	<i>Kelsey.</i>	4
The American and French Revolution and their Consequences,	<i>Walker.</i>	30
Cultus Laws of the Old Testament,	<i>Hartranft.</i>	25
The Apocrypha,	“	20
The Pseudipigrapha,	“	20
The Mishna,	“	20
Biblical History,	“	30

Studies in the Apologetics of Selected Historic Periods,	<i>Gillett.</i>	
(a) New Testament Period,	"	15
(b) The First Four Centuries,	"	15
(c) The Deistic Controversy,	"	15
Logic and Theory of Knowledge,	"	15
Discussion of Anti-Theistic Theories,	"	15
Problems in the Philosophy of Religion,	"	15
The Theory of Evolution,	"	25
English Philosophy,—Locke to Spencer,	"	30
Studies in Local Church and Social Problems,	<i>Merriam.</i>	15
Practice in English Composition,	<i>Pratt.</i>	15
Elementary Sight-Singing,	"	30
Standard Oratorios,	"	15
Elements of Public Speaking,	<i>Harper.</i>	30

MIDDLE CLASS.

Prescribed work, 325 hours, as follows:

Exegetical Reading in Isaiah,	<i>Paton.</i>	20
Special Introduction to the Old Testament,	"	35
Exegesis,	<i>Jacobus.</i>	19
Introduction to Paul's Epistles,	"	19
Church History of the First Six Centuries,	<i>Mitchell.</i>	42
" " " Middle Ages,	<i>Walker.</i>	42
Biblical Anthropology,	<i>Beardslee.</i>	30
Ecclesiastical Dogmatics,—Theology, Anthropology, and Hamartiology,	<i>Mead.</i>	28
Homiletics,	<i>Merriam.</i>	40
Lecturing,	<i>Harper.</i>	25
General Exercises,		25

Elective work, 135 hours, selected from the following list:

Bibliology,—The history and use of books,	<i>Perry.</i>	15
Grammatical Study of Hebrew,	<i>Macdonald.</i>	20
Study of Job as Literature,	"	30
Historical and Philological Lectures,	"	10
Elementary Syriac,	"	30
" Arabic,	"	30
Sight-reading of Jeremiah,	<i>Paton.</i>	15
Rabbinic Hebrew,	"	15
Elementary Assyrian,	"	30
" Ethiopic,	"	20
Biblical Aramaic,	<i>Hawks.</i>	15
Sources for the History of Canonicity,	<i>Nourse.</i>	15
Introduction to First Three Gospels; Synoptic Problem; and Book of Acts,	<i>Jacobus.</i>	20
Introduction to Hebrews,	"	5
The Old Testament Apocrypha, advanced,	<i>Knight.</i>	6
The Age of Constantine,	<i>Richardson.</i>	6
The Ante-Nicene Christian Literature,	<i>Mitchell.</i>	15
Development of Doctrine of Person of Christ (to A. D. 325),	"	15
The Canons of the First Four Councils,	"	10

The Christianity of Irenæus,	<i>Mitchell.</i>	10
Rise and Spread of Mohammedanism,	"	15
The Ottoman Empire,	"	10
The Age of Hildebrand,	<i>Walker.</i>	20
Elements of Ecclesiastical Architecture,	"	10
Biblical History,	<i>Hartranft.</i>	30
The Apocrypha,	"	20
The Pseudipigrapha,	"	20
The Mishna,	"	20
Progressive Teachings of Christ,	"	20
Biblical Theology of Wisdom Literature,	"	20
" " Post-Exilian Prophets,	"	15
" " Ezekiel,	"	15
The Person of Christ,	<i>Beardslee.</i>	10
The Atonement,	"	20
The Application of Salvation,	"	20
English Philosophy from Locke to Spencer,	<i>Gillett.</i>	30
Discussion of Anti-Theistic Theories,	"	15
Problems in the Philosophy of Religion,	"	15
Nature and Origin of Religion,	"	15
Apologetics of the Nineteenth Century,	"	20
Evolution and Christian Faith,	"	20
Modern English Idealism,	"	10
Critical Reading of Kant's Prolegomena,	"	15
Inspiration and authority of the Bible,	<i>Mead.</i>	20
Origin and Nature of Sin,	"	15
Great Pastors and Preachers,	<i>Merriam.</i>	15
Sociology,—General Principles and Practical Problems,	"	25
Sight-singing and Part-singing,	<i>Pratt.</i>	20
Harmony,	"	30
Topics in General Musical History,	"	20
The Standard Oratorios,	"	15
Studies in the Psalms,	"	15
Analysis of Historic Prayers and Hymns,	"	15
The Institutional Church,	<i>Kelsey.</i>	4
Advanced Public Speaking,	<i>Harper.</i>	30

SENIOR CLASS.

Prescribed work, 265 hours, as follows:

Encyclopædia,	<i>Hartranft.</i>	15
Introduction to John's Writings,	<i>Jacobus.</i>	13
Exegesis,	"	14
Church History,—Reformation and Modern Periods,	<i>Walker.</i>	29
Missionary Memoirs,	<i>Thompson.</i>	12
Ecclesiastical Dogmatics,—Soteriology, Ecclesiology, and Eschatology,	<i>Mead.</i>	56
Homiletics,	<i>Merriam.</i>	41
Pastoral Theology,	"	30
Theoretical Polity,	<i>Perry.</i>	10
Principals and Methods of Public Worship,	<i>Pratt.</i>	20
General Exercises,		25

Elective work, 185 hours, selected from the following list:

Bibliology,—The history and use of books,	<i>Perry.</i>	15
Historical and Philological Lectures,	<i>Macdonald.</i>	10
Study of Ecclesiastes and Proverbs,	"	20
Advanced Syriac,	"	30
" Arabic,	"	30
Sight-reading of Jeremiah,	<i>Paton.</i>	15
Messianic Prophecies,	"	15
Special Introduction to the Old Testament,	"	20
Rabbinic Hebrew,	"	15
Elementary Assyrian,	"	30
Advanced "	"	30
Elementary Ethiopic,	"	20
Readings in the Targums,	<i>Hawks.</i>	15
The Old Testament Apocrypha, advanced,	<i>Knight.</i>	6
Exegesis of I John,	<i>Jacobus.</i>	10
The Age of Constantine,	<i>Richardson.</i>	6
Theology of Islam,	<i>Macdonald.</i>	10
Rise and Spread of Mohammedanism,	<i>Mitchell.</i>	10
The Church and the Eastern Empire,	"	15
The Ottoman Empire,	"	10
The Russian Church,	"	10
A Glance at the Principal Reformation Confessions,	<i>Walker.</i>	20
The Life and Times of Calvin,	"	10
The Modern Church,	"	25
History of Congregationalism,	"	25
Biblical History,	<i>Hartranft.</i>	30
The Apocrypha,	"	20
The Pseudipigrapha,	"	20
The Mishna,	"	20
Petrine Theology,	"	20
Pauline Theology, First Stage,	"	15
" " Second Stage,	"	20
" " Third Stage,	"	10
The Application of Salvation,	<i>Beardslee.</i>	20
The Kingdom of God,	"	15
History of Ethics,	"	10
Biblical Ethics,	"	30
English Philosophy from Locke to Spencer,	<i>Gillett.</i>	30
Nature and Origin of Religion,	"	15
Apologetics of the Nineteenth Century,	"	20
Modern English Idealism,	"	10
Critical Reading of Kant's Prolegomena,	"	15
Apologetic Value of Christian Experience,	"	15
Ritschl's Theology,	<i>Mead.</i>	20
The Person of Christ,	"	15
Theological Paradoxes,	"	20
Experiential Theology,	<i>Bassett.</i>	10
Sociology,—General Principles and Practical Problems,	<i>Merriam.</i>	25
Individual Sermon Criticism,	"	10

Trade, New York State Board of Mediation and Arbitration, New York State Commission in Lunacy, American Type Founders Co., Buffalo Common Council, New England Typographical Union, Vermont Agricultural Experiment Station, Lake Mohonk Conference, Grand Lodge of New Jersey, 1 each.

Pamphlets: — Miss E. S. Gilman, 51; Mrs. M. C. Jordan, 40; United States Government, 32; American Board of Foreign Missions, 21; Church Social Union, 16; New York Mercantile Library, 16; Boston Public Library, 15; Mr. George M. Carrington, 13; Rev. E. P. Hammond, 12; Miss Root, 12; Woman's Board of Missions, 12; Worcester Free Public Library, 11; Vermont Agricultural Experiment Station, 9; Congregation Sunday-school and Publishing Society, 8; Dr. Williston Walker, 7; Field Columbian Museum, 7; Rhode Island Agricultural College, 7; Enoch Pratt Free Public Library, 6; New York University, 4; University of Michigan Library, 4; New Hampshire College Agricultural Experiment Station, 4; Mr. Otto B. Schlutter, 3; Princeton University, 3; American Library Association, 3; American Forestry Association, 3.

Periodicals. — Mr. John Hooker, 47 vols. bound, 99 nos.; Miss E. S. Gilman, 525 nos.; Miss Root, 205 nos.; Rev. Thomas Laurie, 52 nos.; Mr. George M. Carrington, 46 nos.; Mr. W. C. Hawks, 46 nos.; Rev. C. H. Bullard, 12 nos.; Good Government, 12 nos.

Mr. Sugiyama gave an illustrated lecture on Japan, Corea, and the Chinese-Japanese War to the students on Tuesday evening, April 20.

The second concert of the Rheinberger Club was given on Tuesday evening, April 27. The club was assisted by Miss Villa Whitney White and Miss Eloise Fellows.

The pupils of Mr. Edward H. Noyes, instructor in the Hartford School of Music, gave a piano recital Wednesday afternoon, May 26, which was attended by some of the students.

May 17 is the date of the first Seminary picnic. The Students' Association invited the professors and their wives and others connected with the Seminary to join the students in an excursion to East Windsor Hill. The party went out in two special cars, stopping on the way to visit points of interest. The buildings occupied by the Seminary in its earlier days were visited, and then all went to a field near by to witness a base-ball game between a nine representing the Faculty, composed of five professors and four students from the Senior and Junior classes, and nine from the middle class. The latter finally came off victorious, after a close and exciting game. Supper was served under the trees. Mr. Gillette acted as toastmaster. Profs. Walker, Mitchell, and Jacobus spoke, and Mr. Bishop awarded the prizes won in the ball game. The party then returned to the city on the special cars.

Their second social of the year was held by the members of the Junior class Saturday evening, April 24. Prof. and Mrs. Gillett were the guests of the class.

Prof. and Mrs. Gillett entertained the Junior class in their home Saturday evening, May 8.

The members of the Middle class were invited to spend the evening of May 20 at the new home of Prof. and Mrs. Paton.

On Wednesday evening, April 28, the second informal faculty conference was held in the music-room. The topic was "The Minister in Society." The speakers from the Faculty were Profs. Perry, Paton, Mead, and Beardslee.

Thursday evening, April 22, several of the students, assisted by friends from the city, gave an entertainment at Blue Hills, the proceeds from which have been used for establishing a Sunday-school library.

May 5 Dr. George M. Boynton spoke at the missionary meeting on the missionary work of the Congregational Sunday School and Publishing Society, of which he is the secretary.

Wednesday afternoon, May 27, Francis A. Palmer, Esq., president of the National Broadway Bank of New York city, spoke to the students.

The annual report of the Hartford Board of Trade contains a notice of the work done by Hartford Seminary for the higher education of women, and makes a plea in behalf of it.

Through the courtesy of P. H. Woodward, Esq., Secretary of the Board of Trade, the women students, the members of the Ladies' Advisory Committee, and friends, inspected the Tube Works and Hartford Rubber Works on Monday afternoon, May 1.

The Seminary has been supplied with copies of the new hymn book, "In Excelsis," for use in the chapel. Prof. Pratt is one of those who assisted in the compilation of this latest manual of church music.

Since the last number of the *Record* was published, the remaining members of the Middle class, Messrs. Fiske, Hawley, Redfield, and Schauffer, have received approbation to preach the Gospel.

The chairmen of the committees of the Students' Association have been appointed as follows: House Committee, C. A. Brand; Religious Committee, E. W. Capen; Foreign Missionary Committee, C. P. Redfield; Home and City Missionary Committee, G. W. Fiske; Public Relations Committee, B. A. Williams.

The Hosmer Hall Mission Band has chosen as its officers for the next year: President, C. B. Olds; vice-president, B. N. Shahbaz; secretary and treasurer, W. A. Mather.

At the general exercise held April 21, Mr. Brand read an essay on "The Power of Caricature," and Mr. Travis preached the sermon.

At the ordination of Rev. Austin Hazen, at Thomaston, Conn., May 7, Prof. Jacobus represented the Seminary and preached the sermon.



